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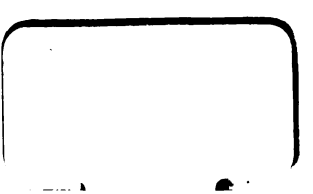

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Wilkins, G.

THE

Two Rectors.

BY ONE OF

THE AUTHORS OF "BODY AND SOUL."

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THIS VOLUME INSCRIBED,

WITH EVERY FEELING OF THE HIGHEST ADMIRATION FOR HIS EXALTED CHARACTER,

BY HIS HUMBLE (BUT UNKNOWN) SERVANT,

THE AUTHOR.

PREFACE.

As no subject is so important, so none is, naturally, so liable to create dissension, as Religion. The feelings of the heart, when once earnestly engaged in it, are so warmed by its radiance, so attuned to its high-toned promises, that the bare suggestion of error in the grounds upon which it has been embraced, is sufficient either to chill them into uncharitableness, or to kindle them into resentment; and it is only by the benign influence of the Gospel, that these opposite, natural propensities are to be repressed, in those who aim to separate truth from error in the sacred cause. Hence, even the advocates for the same system, for the

same form and doctrine, who differ in some points from each other, not, perhaps, in the ultimate end, but in the means by which that end is to be obtained, too frequently lose sight of that moderation which ought to guide dispassionate enquiry, and which is the discriminating feature of the cause they strive to defend.

Men are constituted with minds and feelings so diversified, their views so various, and their conceptions so different, that an attempt to bring them to any thing like a general uniformity of opinion must be abortive; at the same time, much may be done towards it by a sound discretion and judgment, and more, by the exercise of temper and modesty. It is only sufficient to look into the religious annals of any country, whose history is extant, to be persuaded how utterly impracticable it is to force conviction upon the minds of the com-

munity, and compel men to think alike; for neither are the weaknesses of mankind to be removed by forcible opposition, nor their prejudices to be destroyed by recrimination and controversy. All religious feuds and wars, kindled by intemperate zeal, have only opened wider the breaches of dissension, and made men more the enemies of heaven and of themselves than they originally were; yet, evident as all this is, it is impossible to make, even in these times of amended liberality, the advocates of religion sensible of the necessity of bearing with the differences of their brethren, or of holding their own sentiments with a humility becoming frail and sinning beings, who need strength and forgiveness. In fact, the genuine spirit of the Gospel, whatever may be our professions, whatever our advancement in the knowledge and practice of it, has not been uniformly diffused among us — "if the meal be not

thoroughly intermingled, the whole cannot be leavened." Charity, that sweet, comprehensive, and most excellent quality of Christianity, does not possess our inward souls, or they would be attuned to such feelings as would produce effects never to be attained by other means. If we mark the conduct of the Saviour and his Apostles, it will invariably be found that they appealed to the reason, sensibility, and feelings of those whom they addressed. Eloquence, simple though sublime, was their weapon, and they used it with a benignity of temper which showed their words and deeds to proceed from "love unfeigned."

Charity, then, in its most comprehensive sense, is the basis upon which alone the Christian can support the structure of his religion, if he would have it the temple into which all people and nations are to resort. Charity, comprehending the ineffable love of God, and the uni-

versal love of man, as him in whom, if not himself, his Creator is well pleased, is the main spring acting upon the hearts and affections of ourselves and all our species, to move us forward to the consummation of our hopes. Could the most strenuous, the most zealous and earnest teachers of Christianity, divest themselves of that heat which prompts them to consider others who are, perhaps, equally sincere, though apparently less ardent than themselves, as actuated by the self-same motives of love to God and man, they would see that their animosity has been carried to an excess in which they have lost sight of the spirit, in their zeal for the letter, of the Gospel. Could they clear away from their eyes the mist which prejudice and their own passions have raised before them, — could they fall forward into an advance of days, and look upon the prospect of the world in the light that

an extreme, virtuous old age regards it, — could they, hanging on the confines of the grave, with all tumultuous thoughts quieted, and all the throbbings of earthly desires suspended, see, that the only end of their creation is to walk humbly with God, and, in benefiting others to impart happiness to themselves; could they know that their passions and feelings have misled them; and pacific measures have, in the end, produced the most essential good in the cause of Religion; gladly would they turn to the world, resolved in heart and mind, by such means to lay up a more valuable treasure than they have yet hoarded, with which, as with incense, they may at their last hour approach their Saviour and their God, and hope, through a Redeemer's merits, for that mercy in heaven they have hitherto so sparingly dispensed to the world in general, and to their brethren in particular.

These remarks apply to none more strongly than to the ministers and members of the Established Church, a Church which, until now, has stood the storms and tempests of time; and is still calculated, by her primitive soundness of doctrine, her humility, liberality, and pacific disposition, to resist the assaults of outward foes, were her forces within true, firm, and united to her interest; but a hapless dissension among her own children prevails, which, if not timely corrected, must be fatal to her repose: an overstrained zeal, aiming at something surpassing the excellence of former times, on the one side, opposing itself to a calm, sober, dignified feeling and practice of religion, on the other, threaten the stability of a parent who mourns to see, that her greatest foes are those of her own household. In all family disagreements there is usually blame on both sides, and unless one will bear with the

other, and both make reciprocal concessions, peace can hardly ever be permanently established. In this case the excesses of zeal from the one, and the semblance of indifference from the other, must be cut off, that a medium may be left, in which all may proceed in unanimity and love. If we will not see the things which make for our peace, before it be too late, by effecting a reconciliation among ourselves, let us be awed to it by knowing that the enemy is at our very gates, aiming, not merely to shake the stability of our Church, but to annihilate her very existence, and that it therefore becomes us from worldly policy, if not from heavenly love, to unite our forces against the bold invaders.

That a temple may be thrown down, though made of the most perfect materials, and founded on a rock, — that the established religion of a nation may be swept away, though not by the assaults

of outward foes, astonishing and extraordinary as they may be, but by the feuds and dissensions of those within, — we see exemplified in the fall of the Jewish Church and people. Intestine divisions are the sinews of an hostile power: — overheated zeal is as dangerous as lukewarm supineness; it is the middle feeling between these extremes that forms the cement, binding the hearts of men by ties, such as nothing human can cut asunder, and enabling those on whom the assault is made, to maintain the ground on which they stand, in a good cause, against the world itself. This true spirit of union is only to be gained by the adoption of a single principle of the Gospel, — that of Christian charity, or universal love of God and man. If this be in us and prevail, we shall all be equally devoted to the great cause; we shall no longer look upon each other but as friends, and only wield arms against

those, who, casting it off themselves, would rob us of this greatest of all virtues. Then would the wounds of our Mother Church be healed, and looking upon the unanimity of all her children, with herself and each other, she would, indeed, be blessed; and, henceforth, like the warrior whose quiver is full of arrows, "would not be ashamed to speak with her enemies in the gate." To promote this object, in however small a degree, is the humble attempt of the present volume.

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THE

MAIL-COACH.

THE MAIL-COACH.

I HAD been for some years a close resident upon my living in London, when I received a pressing invitation from an old fellow-collegian to pay him a visit in the country, for country it was called, although he lived in the midst of a dense population in one of the great mercantile towns of the kingdom, where, for a length of time, he had been discharging infinitely heavier and more multiplied duties, as a parish priest, than almost any among the beneficed clergy in the metropolis. This invitation had been repeated so often, and so often refused upon various necessary pleas, that now, since I was more at leisure, I could not resist it; more especially as my friend, by way of greater inducement, had backed his entreaty by a promise of presenting me to the gaiety of a season annually devoted to festivity. This last consideration had its weight, because it showed me his inclination to

deviate from the ordinary routine of habit, to secure the company of his friend. I, therefore, without further hesitation, apprized him of my readiness to fall in with his kind proposal. For Alworthy, I had ever entertained the highest regard, and our friendship had been of long standing; he was a man of so much feeling and kindness, of such real benevolence of mind and sweetness of temper, that it was impossible not to love him; besides, he possessed talents of no ordinary cast, and, as a collegian, he was, though considerably my senior, the greatest favourite of all my acquaintance. There was, usually, this difference between us, that whereas he was commonly inclined to be grave and taciturn, I was of a lively turn of mind, and undoubtedly the lover, if not the promoter, of cheerfulness. To those unacquainted with the world, it may excite some surprise that two characters, differing so essentially in these particulars, should have been associated in the manner we had been, but to those who study human nature it is no matter of astonishment to find persons of different temperament mixing together, and forming the most lasting friendships; this, perhaps, has been exemplified in no instances more striking than

in those where the sexes have formed indissoluble ties of affection, between whom have existed the greatest diversities of taste and sentiment.

It was on the evening of a fine September day that I took possession of the only remaining seat in the mail-coach, which was to whirl me from the citadel to the house of my friend. It required some little time spent in the adjustment of parcels and bandboxes before I could fall into the place reserved for my moderately sized person, owing to the vast protuberance of a great invisible personage, with whom I was to sit *vis-à-vis*; a fortification of bundles on the left flank of a tall thin figure, my seat-companion; and the investment of the diagonal place by something or somebody whom I could not make out. The transient light thrown in upon us from the shop-windows, as we drove through the streets, served to show that four human beings, in all probability, were to be boxed up together for the night; and from the uncertain gleams suddenly cast upon two of their faces, it was more advantageous for them that we should remain in the dark, since fancy might paint them in happier colours than nature had seemingly

done. The Unknown in the corner, from the very rapid and partial glimpses I could catch, seemed to be a female of elegant form, but owing to a black veil drawn before her face, it was impossible to ascertain if her countenance corresponded with her demeanour. After we had got over the stones, the general preliminary to conversation, my fat opposite neighbour broke silence by launching out in favour of gas, which, said he, "throws such a luminous blaze from the windows, that people can see the contents of the shops from the streets better than in the shops themselves. Besides," continued he, "purchasers are not so particular, they are more easily satisfied, and don't make so many objections to trifles in the commodities themselves. I find I sell more by night than by day, and can make a good profit upon tolerable articles, and therefore I have good reason to speak well of the gas."

"And, what's of more importance," said the female at my side, "passengers can walk with more ease and greater safety; and I am told that the morals of the people are also vastly improved by it, for (I will thank you, sir, to keep your legs more the other way,) for darkness gives a

handle to immorality; and I am sure that's a vast consideration."

"Why, as to that," replied the shopkeeper, "I don't know whether I can join in thinking with you, because, as I was telling my wife, I think people come out by night much more than they used to do; but, to be sure, there are not so many accidents. Then there's the steam! to be sure, what a wonderful thing it is! I assure you, sir," touching my arm, "there's a house in Glasgow that can stamp dozens of handkerchiefs at a blow, patterns all perfect, colours all fixed, that would astonish you. Here," said he, rubbing his nose with one he took out of the crown of his hat, "here is one that cost me only fourteen pence, and I can sell it for two shillings, — that is, by gas-light. You have no notion, sir, how they do business at Glasgow. There's another house that I know of, where there are 500 machines at work every day, and each one makes 20 yards of linen, that is 10,000 yards a-day, which, you know, would reach more than five miles in length. Why, taking the material at the highest as well as the labour, the profits must be immense. Then, to be sure, what a capital it requires. But, sir, not only

gas and steam are wonderfully employed in these manufactories, but the mercantile—pshaw! I mean the mechanical arts are carried to an astonishing pitch of perfection. Why, you wouldn't believe it, if I didn't tell you, that half a tea-cup-full of water falling from a very considerable height is made to produce an effect equal to a two-horse power steam-engine. Isn't this wonderful? But then, all this couldn't be done, God bless you, if they hadn't quick returns: no, no, quick circulation, as I say to our doctor, if not good for the human frame, is the finest symptom of health in the mechanical—pshaw! I mean in the mercantile body. Don't you agree with me?" giving me two or three quick, light taps to mark how shrewd and knowing he considered the observation.

In this manner, and with such conversation, the good man endeavoured to beguile the time until we reached the end of the first stage; when, having previously declared his abhorrence of spirits, and all other deleterious potations, he called for some home-brewed, another name for a stiff bemistifying tankard of *entire* poison. The Unknown in the corner availed herself of the same opportunity of requesting, in the sil-

ver tones of one of the most perfect syren-voices I ever heard, a glass of soda water, which mine host evidently considered as an uncommon demand, although he produced it with great promptitude, well knowing that it would yield him a profit adequate to his trouble. I now calculated upon making out the person of the stranger, particularly as the landlord ordered the waiting-maid to take a light to the opposite door, and hold it while he was drawing the cork. All this was done; but just as the lady was raising her veil with one hand, while she took the glass with the other, the light was suddenly extinguished by the wind, and the matter was provokingly accomplished without my expectations being in any way answered.

We were again in motion, and, for some time, silent, when the liquor beginning to make the shopkeeper drowsy, he opened a prelude to the amusements of the night by a nasal bass obligato, accompanied by fumes of the home-brewed from the gasometer of his body, which required a more than ordinary mixture with atmospheric air to make supportable. I now availed myself of the opportunity for opening a communication with the Unknown, and, there-

fore, addressing myself to her, I asked whether it would be too much for her, or in any way disagreeable, if, as the wind lay on her side of the coach, she would consent to my keeping the window next to me open. She was, however, superseded in the attempt to make a reply by the duenna, at my side, undertaking to answer for her, by stating that her mistress was fond of fresh air in a carriage; and as this was accompanied by no observation on the part of the lady herself, we again relapsed into a silence which none but the sleeping shopkeeper disturbed. In this manner we shook on together through the night, occasionally interrupted by the blowing of the guard's horn and stopping to change horses. In general I have been able to sleep tolerably well in a carriage; but as I had many things revolving in my mind, and being a good deal occupied in preserving the elasticity of the air for respiration, I had not enjoyed that repose which had thrown my nearest companions into their present state of unconsciousness; besides, I had been kept awake by an insatiable desire to satisfy my curiosity as far as the Unknown was concerned; and I perplexed myself with vain imaginations and reasonings, at one moment

establishing the dubious point by one train of argument, and exploding it the next, by another directly opposite. Being a great admirer of the fair sex, I imagined I had caught, in the early part of the evening, sufficient evidence to authorize me to decide upon the beauty of the invisible object with whom I was associated; then, again, a second transient glimpse had shaken that opinion, and left her no pretensions to such distinction; and when I considered how frequently the sweetest voices are united to the plainest faces, and that this and the converse are no less true when applied to the human fair or the feathered tribe, I readily concluded that she was plain. The truth of this deduction seemed corroborated by the circumstance of her wearing a thick veil, and of pertinaciously keeping it drawn down, even in the dark; and it is said, that no handsome woman will wear a screen to hide her beauty, though one who is plain may do so, if not to conceal irregular features, yet to excite a belief of her being favoured in this respect more highly than she is; — it was, therefore, more than possible that she had some grand personal defect; she probably might not be so young as her figure had bespoken her; an eye

might, perchance, be wanting; or an *hiatus maxime deflendus* in her teeth; or her nose might have had an inclination towards the zenith not strictly consonant with the line of beauty; in short, a thousand circumstances might contribute to make her the reverse of what I had first imagined. But then, on the other hand, would a climacterical person, supposing she retained, by real or artificial means, the slender well-proportioned form of youth, would she be travelling with a protector, with a guardian Abigail? No; would not natural modesty suggest to the mind of an elegant and accomplished female the propriety of keeping herself reserved and screened from the society to which she might be exposed in a public conveyance? Would not this account for her retiring manner? Besides, there is an unknown charm in the voice and words of a lovely and amiable woman, which, like the perfume of the violet, betraying its retirement, exalts her above all disguise. She must, then, in spite of every previous determination, be both young and handsome, and, if handsome, of manners corresponding with the elegance of her deportment. Such conjectures, from very idleness, became insupportable,

and created a restlessness in the mind that nothing could allay but the certainty of conviction. But as no opportunity promised an early solution of the difficulty, I altered my position as far as it was in my power, drew the lappets of my travelling cap over my ears to exclude the chill of dawn, threw myself into a posture for sleep, and resolved to wait the return of day to determine the point that could not otherwise be settled, and immediately fell into a dose, out of which I was soon startled by a sudden jerk of the carriage, when I found myself actually speaking to the Unknown.

"I beg your pardon: did I understand you to express a desire to have the window drawn higher?" In the same silver tone that had before so harmoniously vibrated on my ear, she replied: —

"I did not make any request, sir; but, perhaps, it would be better to exclude more of the chill air."

The opportunity was not to be lost, and I continued: —

"You have probably been more successful than I have, in being able to sleep throughout

the night, and this has occasioned your feeling the cold more sensibly."

"Indeed," said she, "I have not slept at all, not for want of inclination, for I confess myself much fatigued, but for other reasons."

This, thought I, is an additional proof of delicacy: she must be fair! But let me be cautious. I will philosophize to convince her that both her companions are not dealers in gas or drapery.

"I know nothing," said I, "so painful as to struggle against human weakness by opposing the suggestions of reason to the solicitations of nature."

"And yet," she replied, "he who cannot do this has the business of life to learn, for duty and inclination are for ever at variance."

She is certainly an angel, thought I.

"True," I replied; "but my observation was intended to apply only to matters of trifling import, such as refusing to sleep, however inviting, from a consideration that it would be better to avoid it."

"But," she continued, "it is equally true, when applied to things of the greatest moment."

It is clear, I again thought, that the fair Unknown is in love, and immediately I conjured up before me hard-hearted parents and love-stricken swains: — money with consent, and poverty with the choice of the heart, and all the train of evils that follows the want of not making what we desire subservient to what we ought to do; in other words, not making inclination give way to duty.

"All contention in this case," said I, "might be avoided by the parties concerned giving way to each other; such as require the performance of duty should consider how they may exact it in a way to infringe least upon the inclinations of those who should pay it, whilst the latter should be equally considerate in complying with the demand made upon them by those who are entitled to their obedience."

"This," said she, "is all very well in a worldly point of view; but in a spiritual sense, the only one in which I am to be understood, no such compromise can be ever conceived."

"In a *spiritual* sense, undoubtedly, you are right, ma'am!" and I became dumb.

Here I was at sea again: I had evidently mistaken the point of the compass on which I

was sailing. The angel disappeared; love flew away; the fair was changed into a stern female religionist, and I was as much in the dark as ever, and yet I might have remembered that the sleeping Cerberus at my side commenced observations by a moral reflection. Who can they be? Perhaps a deputation from the christianised Jews, or from the Church Missionary Society, to promote their respective causes in the country, or some of the existing tribe of adherents to the belief in Joanna Southcote; or, what is still more probable, a nun and her guardian duenna on their return from Germany to work Hohenlohe miracles! I was lost in the mazes of conjecture, yet, that I might obtain the object curiosity so provokingly held out, I continued; —

"I have been so much in the habit of talking only upon the most common-place topics, when travelling in this way, that I avoid the solemn subject of religion upon such occasions, and therefore did not admit the consideration of it while you were speaking; indeed, I am one of those who think the subject should not be obtruded into general discourse; for although conversation may be regulated by religious thoughts and feelings, it is taking from the

seriousness and detracting from the dignity of religion to bring it, uncalled, into every passing occurrence, and mixing it with the ordinary pursuits and pleasures of life."

"That," replied she, "is precisely my opinion; and it is against such a practice that I am ever inclined to take offence."

Here, again, I was in the dark: she has nothing more to do with the Jews and Missionaries than with Prince Hohenlohe, or any other impostor.

She continued: — "I can give no softer name to this habit than by calling it cant, which goes the length of weakening the genuine feelings of religion: but, sir, you must be as well aware as I am of the fashion in conversation now-a-days turning uniformly to this one point. It was after the popular mode of thinking that I conceived your observations indirectly aimed at a serious object, which led me to give the subject the turn it has taken; but I can assure you, from actual, and, I believe I may say, from a very extensive general observation, and from experience, principally, I am sorry to say, among my own relatives and friends, that nothing is now thought of, nothing admitted into the mind, in-

deed, nothing looked upon as fit to be read that does not religiously treat of every common and indifferent pursuit."

"Indeed," I replied, "I am too well convinced of the justice of your remarks from a pretty extensive intercourse with society. The public taste is entirely vitiated, and the reading community is divided into two parties; one that will not encounter a decidedly religious work for want of either sober inclination, or lest they should fall upon the cant which has created so much disgust; and the other will not undertake to engage with a writer on a plain, useful, or scientific subject unless a portion of religion be mixed with it to make the compound suitable to their sickly appetites; and authors, to be read at all, are compelled to conform, in some way, to the taste of the times, however they may lament the necessity that obliges them to make the compromise."

"A very striking proof of the absurdity of this," said she, "offered itself to me yesterday in a bookseller's shop, where, taking up a pocket-book that lay upon the counter, I found every space in the blank paper appropriated to the several days of the year headed by a text

from Scripture, under which was designed to be written some trifling worldly concern, either some account of the manner of making pies and puddings, or some observations on the price of butter and cheese."

"You allude," said I, "to the 'Christian Ladies' Diary,' ornamented with an engraved likeness of some favourite one of the 'sweet preachers,' as they are called. A friend of mine brought me one the other day to prove me to be 'no preacher of the Gospel; for,' said he, 'here is the list of churches and chapels in which the Gospel is reputed to be preached in London, with the names of their respective ministers, and as neither your name nor church is mentioned, it follows, in the opinion of all the purchasers and referees to the guide in question, that you are clearly not what you ought to be; which is no very ordinary piece of presumption.' I admit the fact, that some few years since, religion did not obtain either that general veneration, or that consideration of its infinite importance which has since been produced by the activity of so many able, enlightened, and zealous advocates: it must be granted that there was, and there still exists among many a la-

mentable want of deep reflection upon this subject; but the defect may be gradually retrieved; it is not to be conquered by immediate, harsh, and violent changes; such as are effected slowly will be the most lasting; the object may be overshot by the ultra zeal of injudicious measures; moderation is as requisite in matters of religion as in those of worldly policy; and I still trust that the light will as clearly shine among us, and burn as steadily as it has ever done; and that the sober *principles* of our faith may wholly supersede that mode which is produced solely by *feelings*."

"'Tis impossible," said the shopkeeper, now waking out of his long sleep and catching at the latter words, "that any light can burn better than mine, for, to be sure, the gas about us is excellent, and so it ought to be, for what with laying the pipes and the cost of the burners, it takes a plaguy deal of money." —

"Sir," said I, "our conversation, now, is not upon the subject of gas, but upon something very different and much more important."

His loud voice had aroused my elbow-companion from her slumber, which must have been the sweetest, if it be fair to judge from her dis-

comfiture at being disturbed, and the pointed manner in which she addressed my neighbour as the offender.

"I don't understand," said she, "how it is that women are said to be so fond of talking, for my part, I think men are the most so; I could no more talk through the live-long night, that is, in a coach — (pray keep your legs more that way, sir,) — than I could fly."

"Aye," retorted the draper; "but that's all through sheer envy."

"Envy!" said she, "I don't know how that can be: envy, indeed! envy, at what?"

"Why, because you don't like any thing to go quicker, or to make more noise than your own tongues, and the wheels under you must have the better of both; for you know they, as well as you, must have their way, or we should never get on:" and he burst into a titter, into which he was tickled by his own wit. "Isn't that the case, sir?" appealing to me.

The trusty Abigail, fearing lest I should coincide in the same opinion, guarded against it by immediately answering: —

"I am sure this gentleman and no gentle-

man would be so rude and uncivil as to make such a speech in the company of a lady."

The man tittered still more from finding the enemy annoyed.

"What, sir, do you think of this?" still pressing me to speak.

"All I can say is, that as far as I am concerned, I should have been too happy had the lady been pleased to have beguiled the tediousness of the journey by favouring us with more of her agreeable conversation."

The Abigail took this as referring to herself, and expressed both her unqualified approbation at the reply, and her sorrow at being fatigued; but the Unknown better understood it.

"Unless," said she, "women can talk to some useful or agreeable purpose, it is better for them to be silent; and when strangers meet in the manner we have done, as they cannot know each other's pursuits or taste, it is not easy to give conversation the turn most desirable; and it should not be forgotten, that females travelling together cannot be expected to throw off reserve in the presence of strangers not of their own sex."

This had the effect to stop any further observations from the draper, and with the same success it checked mine also, agreeing as I did in the propriety of the sentiment.

The approaching light gradually revealed the countenances of the company. It presented my opposite neighbour with a face of no common dimensions, enlivened by a raspberry-coloured countenance, a pair of small, light eyes, and yellow eyebrows, with a succession of chins rising one above the other like a flight of steps leading to the ample portal of a mouth irregularly beset with party-coloured teeth, and upon his head was stretched an elastic nightcap, running up into the form of a sugar-loaf, and terminating in a thick fuzzy tuft. His chololate coat was large and easy in every part, as was a thick striped woollen waistcoat, covering the projecting corpulency before him, which, with the air of a marshal, demanded a passport for the passage of his person. The guardian of the Unknown was the reverse of all this, a sort of stiff-dried anatomy, placed perpendicularly in the corner of the carriage, and might be looked at with the same sensations as accompany us when we turn back the curtain of a glass-case in the

surgery of a bone-setter: she was well qualified for the charge she had seemingly undertaken of scaring off any intruders that might hover around the person of her mistress; while of that mistress I could form no knowledge as to age or appearance; for, with the veil still down, a projecting peak to her hat, and her head bent over her waist, now in the attitude of sleep, nothing was left for conjecture to work upon. We were, however, approaching the town where we were to halt for breakfast, and I contented myself with knowing that in a few minutes my curiosity would be finally satisfied. The draper now pulled off his cap, gave a yawn, and then, rubbing his hands, congratulated himself upon having accomplished his journey. His satisfaction was hardly expressed when we came upon the stones, and in doing so, snap went some of the outer works, and we were over, on my side, in a minute! The shrieking and grunting were intolerable. I contrived to push the duenna, in falling, upon the feather-bed projection of my neighbour, while the Unknown clung to the holders of the carriage. Immediately putting one foot, unavoidably, upon the stomach of the draper, followed by a groan, the deepest and

longest drawn I ever remember to have heard, and the other upon the lap of the guardian, which brought forth a shriek of corresponding horror, I was out at the window in a moment. The wheel-horses were prostrate; the coachman on the pavement; the guard without his hat, and two persons rubbing themselves in every direction, not having ascertained whether they were injured in their persons or not. In vain I attempted to open the door, in vain we endeavoured to persuade 'the insides' to be quiet while the horses were struggling; at length, seeing them secured by the main force of the crowd around us, I made an essay to rescue my companions. The first objects obtruding themselves upon my sight were the short, thick legs of the draper, who was working them with such rapidity of motion, as to strike the eye like the sails of a mill in a gale of wind. Forcing these aside, the guardian protruded herself as the first object of liberation; but, as I am a lover of proper subordination, and a stickler for deference being shown upon all occasions where it is due, I thrust her, also, aside, and seizing the arm of the Unknown, extricated her from her disastrous situation, and, conducting

her to the nearest house, left the fate of the other two in the hands of the spectators.

We were ushered into a little parlour, through a chymist's shop, where several females were ready to proffer their services; but my companion was no sooner seated than she fell into a fainting fit, which was followed by a flood of tears. All conjectures were instantly cleared up, for she presented a countenance, though livid and lifeless from consternation, and, perhaps, pain, yet bespeaking youth, grace, intellect, and beauty. As soon as she recovered she expressed great gratitude for the attention paid to her, and assured us that, though rather bruised, she believed herself much more frightened than hurt. Her anxiety was now turned towards the fate of her maid, of whom, as yet, we had seen nothing; but the chymist sent one of his apprentices to make enquiries, and in the interval furnished, with great promptitude, every thing necessary to quiet the nerves of my fair companion. At length, a falsetto voice was heard uttering, in tones unharmonious, "Shameful conduct! barbarous, heathen man!" and a few other similar discordant expressions, which I conceived were possibly directed at me; and,

could I have divested myself of the apprehensions of her having received some personal injury, I should have been tempted to laugh at her grotesque appearance, and more so at her moving narrative. Her hat was in her hand, in any shape but that originally formed; her cap and hair in the utmost disorder; her countenance, too, disfigured by anger, and set off with streaks of blood issuing from sundry scratches in her visage, at once disqualifying her from all pretensions to the picturesque.

"Such men," said she, "I never met with! not Christian men, but heathens! This gentleman," turning up her nose in scorn, "had the impudence, first to make me a stepping-stone, and then had the cruelty, not only to refuse a lone woman assistance, but to throw me back into danger when I could have got out of it; and as for that nasty fat shopkeeper, who talks and smells of nothing but gas; a rude low-minded fellow! he kept rolling all about the coach, and over me like a sea-walrus, without the least regard to any thing but his own overgrown hippopotamus body: but he got the worst of it, and will remember me to the last

day of his life, for I left my mark upon his full-blown face."

"Tell me," said her mistress, "are you at all hurt?"

"Hurt!" she ejaculated, "why, miss, how can you look at my face, and ask such a question? An't I quite disfigured? An't I quite different from what I was?"

"I'm not enquiring about your appearance, Flinders, but after your person; have you any broken limbs, or are you severely bruised?"

"Thanks to that balloon-bodied shopkeeper, I have no fractions, for every time I fell, I fell upon him, and he did nothing but complain of my 'great sharp bones,' as he called them, a rude, undigestible fellow as he is; no, ma'am, 'tis quite enough to be made a fright of, without breaking one's bones!"

The landlady from the inn now appeared, and having expressed her sorrow and joy, both in the same breath, assured us that a comfortable breakfast was prepared, which we might without any hurry enjoy, as it would take an hour to repair the coach, and it was proposed that the passengers should not stop on the road for dinner, that the time now lost might then be

regained; which implied the necessity of making this breakfast answer both purposes. I now gave my thanks to the chymist for his kindness and attention upon this occasion, and offered the remuneration so justly his due; but he politely refused it, alleging that his sympathy with the feelings of the lady naturally prompted him to render all the assistance in his power. She returned his expressions of civility by a manner that spoke more forcibly than her words, and accepting my proffered arm, proceeded to the inn; the landlady ushering the way, apparently listening to the calamitous account of the accident given her by Mrs. Flinders, and endeavouring to express her concern by various shrugs of the shoulders and distortions of countenance, although she was evidently calculating how the disaster might prove most advantageous to her own interest. At the inn I left my companions to adjust their dress, while I did the same, before we commenced our breakfast; and upon coming together again we found the two outside passengers waiting impatiently our return, before they commenced their attack upon the substantial provisions before them. Having

made several enquiries after our safety, and received satisfactory answers, they began to cut several jokes upon themselves on the subject of their alarm, their manner of falling, their escape, and their incredibility at their own individual welfare, and laughed heartily at the remembrance of the situation of the unfortunate draper, and his rencounter with Mrs. Flinders, to whom, in his consternation, he imputed all the sufferings he had endured. "I believe, ma'am," said one of them, addressing himself to her, and casting his eye archly upon his friend, "had it not been for our presence, that fat gentleman would have vented his wrath and fury upon you for that tremendous scratch upon his face, which I could not persuade him to believe was occasioned by the broken glass."

"Oh! an unmanly oaf!" said she: "Nothing but Christian charity prevents my wishing that he had broken his head as well as the window: I wonder such lumbering things are not sent by water carriage, or by heavy coaches, instead of the mails."

"Flinders," said her mistress, "I want you as soon as you have finished your breakfast, to go back to the chymist's shop, and purchase me

a new smelling-bottle, for I find I have broken mine; you have therefore no time to lose."

This had the desired effect of silencing this malcontent, but the two *externals* could not suppress their glee as they continued to recount to each other the ludicrous posture of the draper, his exceeding consternation, his kicking, and vociferation; in short, these travellers were giving way to unbounded mirth, when suddenly a trifling circumstance converted their merriment into an opposite feeling. On a side table was placed a marvellously large, fine, cold round of beef, which catching the eyes of one, he immediately, expatiating on its tempting appearance, offered to cut a few thin slices for the party. Getting up to accomplish this act of civility, he laid his hand upon a knife as large and as long as a scimitar, and taking up a steel that lay beside it, he proceeded, in the most scientific manner, to set an irresistible edge upon it; but on putting the instrument to the proof, he wholly failed in the execution. Again he took up the steel, and went through the same manœuvres, and with the same want of success. With unconquered patience he flourished and grated the steel a third time, and a third time failed

He then flung down the knife, rung the bell for another, and vowed it was one of the vilest blades that was ever made, even at Sheffield! The other gentleman now took it up, and after examination pronounced it, so far from being a Sheffield, to be a Birmingham blade, for never had such a one been turned out of the former place. This gave rise to a warm altercation, one strenuously supporting the hardware of the Sheffield manufactory, and the other, that of Birmingham, until both of them lost their good breeding and manners. At this moment, taking up the second knife brought in by the waiter, I, in my turn, assayed to accomplish the point of carving the beef. The difficulty was not removed, for, eating the small morsel that I had cut off, I reconciled both parties, by assuring them the best knives that ever were made would make no impression upon a joint, though only half as tough and hard as the one before me. I expressed the hope, therefore, as this, whether made at Sheffield or Birmingham, had not been proved to be without *temper*, it might, with the same facility, be seen that neither had they lost theirs. This gave the matter the desired turn, and both were satisfied, as the fame of these

celebrated places to which they respectively belonged, had suffered no disparagement. Harmony was perfectly restored, and reverting to the amusing part of the accident that had befallen us, we passed over the breakfast hour with comfort and satisfaction. We now again trusted ourselves to the frail vehicle, and again were on the route. Mrs. Flinders, ever mindful of the late disaster, upon the least lateral motion of the coach, held out one foot and then the other, with a corresponding screw of the mouth, as if she could, by such efforts, bring it to the level; while my fair companion and myself entered into an agreeable strain of conversation. The milestones were quickly passed, and the hours, which were heavy before, now glided with imperceptible rapidity, until about noon we came to a stop at a turn of the road, where a carriage and servants were waiting to convey my fellow-traveller and her maid to some country-house in the neighbourhood. I assisted them from one vehicle to the other; the Unknown returned my good wishes with a smile of peculiar expression and sweetness, and Mrs. Flinders condescended to relax the muscles of

her visage into a grin, at which almost a post-horse would have taken fright: and in half an hour I was at the house of my friend Alworthy.

THE

BOOKSELLER'S SHOP.

THE BOOKSELLER'S SHOP.

My friend Alworthy's family consisted of his amiable wife, and two very interesting daughters, neither of whom had long passed over her twentieth year. Louisa, the eldest, in her disposition and manners resembled her father, while Julia was serious only by habit; for in spite of the struggle to maintain this gravity, her natural vivacity would frequently show itself in a playfulness of temper that marked a cheerful and happily constituted mind. Although many years had passed between this and my former visit, yet my name and character had been made perfectly familiar to them by the correspondence carried on by Alworthy and myself, so that they were better acquainted with me, than with most of those whom they saw and conversed with more frequently; indeed my friend's attachment to me was heightened by the regard of all his circle, and I found myself upon the easiest footing with them all. Alworthy himself was little

altered in appearance, and not at all in his disposition and habits; he still courted that retirement which, while it kept him aloof from society, drew him nearer to the bosom of his family. In temper he was the most equal of all I knew; his complacent countenance, his contented and elegant mind, had ever endeared him to all who were acquainted with him; his face beamed benevolence; in his eye were the mingled expressions of pity and kindness; his tongue spake only what was mild, and his hand was alike open to greet friendship with fervour, or to yield poverty relief.

"Gordon," said he, at the breakfast table the morning after I arrived, while I was amusing those around it with what had happened on the previous day, "Gordon, I have often envied you that cheerfulness of disposition which makes you throw, even upon the accidents of life, a something, I know not what, that either keeps unhappiness at a distance, or so disguises it, that none in your company can well be infected by its contagion: you certainly have that by nature which I, only by reflection, can derive from the high source of religion, for devoid of that, all here seems darkness and misery."

"And, without doubt," said I, "all would be as black and dismal to me without the same resource. Cheerfulness and religion are, in my view of things, so allied, so entirely dependent on each other, that if one be withdrawn, the other disappears with it."

"But," said he, "I am one of those who am serious by nature, and though I fail not ever to derive comfort and happiness from the approbation of conscience, yet I am never in what are called 'high spirits;' I account for this, however, from not being very strong in body, and of late being subject to a degree of nervousness I cannot conquer. Still cheerfulness in others is pleasing to me, and it was one among the many good qualities of my wife that rivetted my affections to her; for she formerly was lively and animated, although, from habit, and the constant endeavour to suit her inclinations to mine, she has lately been more grave. So, my good friend, do not rank me with the gloomy, although I may be found with the serious."

"My dear Alworthy, through the whole period of our acquaintance I have uniformly found you the same in mind and disposition, the same too, that I have understood you were even be-

fore you made our sacred profession your peculiar study; so that I know your character to be a natural one, and as such I admire. I venerate it; mine, though different, I believe to be equally unartificial, and as long as I see that it can be preserved uncontaminated by evil, and alive to the suggestions of conscience and duty, I shall not struggle against the tide of feeling to alter it. A man, I readily admit, may be contented without being religious, or he may be devout without being cheerful; but while I pronounce the former character unenviable, I regard the latter as pitiable; and if he voluntarily check every inclination to mirth and lightness inherent in him, as tending to give mankind an unfavourable opinion of his religious sentiments, I set him down at once either for a weak man or a hypocrite."

"Hold," said Alworthy, "take care how you denounce the charge of hypocrisy against any espousing religion, who wear with it the countenance of solemnity. Can any reflecting mind dwell for a moment upon that dreadful displeasure of heaven to which we and all the sons of Adam are exposed — upon that liability to sin which brings divine indignation as its reward —

upon that waywardness of our corrupt and degenerate nature which requires the continued energies of man, aided by supernatural power, to withstand — can any think seriously of these things without feeling, for ever, a dread that must appal the stoutest hearts, calling upon them to work out their salvation with fear and trembling?"

"If there be any so unfortunate," said I, "as to be without the power of dispelling the dread their minds conjure up from the depths of a desponding heart, by reflecting that infinite justice is tempered with infinite mercy, let them not forget that the source whence they draw their fears, is the very same from which they may derive the most profound and abundant consolations and delights. If they cannot do this for want of seeing how the Gospel is a covenant of peace and goodwill to man, how it is the comfort, and may be the solace and joy of life, they must be pitiably weak; and if, perceiving this, they do not deduce from it the happiness it is capable of inspiring and calculated to afford, it must be owing to some constitutional infirmity; but if, knowing and feeling all this, they check the natural cheerful impulse of their

spirits, on the plea of giving effect to their religious sentiments, then are they neither more nor less than hypocrites."

"Very well, Mr. Gordon," said Mrs. Alworthy; "now you have drawn out a scale by which we shall know how to measure ourselves, in order to suit your taste; and I suppose, if we do not enter into some few of the amusements which take place at this season, we shall be set down under one of the two characters you have described, and, therefore, to guard against such an alternative, I believe we must deviate a little from the ordinary rule; I have therefore invited one or two friends to meet you at dinner to-day, and the girls have asked some of our neighbours to come in to pass the evening."

"My dear Mrs. Alworthy, you mistake," said I, "if you conceive it necessary to provide amusements for me. In Town, you must be aware, I have every opportunity and every facility of enjoying them, whether public or private, if I am so disposed; and though, as a bachelor, I mix in them more than if I were not, yet my desires, in this respect, are easily satisfied, for they are not immoderate. When I was at college, indeed, and for some time afterwards, as

Alworthy knows, nothing but public entertainments, or those which, though called private, from the numbers admitted to them, and the frequency of their recurrence, might be deemed public, would alone suit my fancy; but the zest for them is gone by; satiety and the unwholesomeness of them have alienated my taste, and it is a matter of perfect indifference whether I am invited to them or not. At the same time, when I happen to fall in with any sort of recreation that has the tendency to promote rational mirth and good-fellowship, I am not so cynical as either to avoid or to deprecate it. Do not, therefore, I pray you, enter upon any plan which you would not equally adopt were I not here; for, unless you will consent to this, I cannot consider myself at ease, or to be visiting on those terms of friendship upon which we have hitherto met. I am here at the entire disposal of Alworthy and yourself; let me be made professionally serviceable to him whenever he wants me, and do you, my dear madam, consider me to be also at your command, either to accompany you, or my friends here, whenever inclined for a country walk, or to read to you if disposed to stay at home. I know Alworthy's

avocations to be numerous, and I must be considered as altogether independent of him; and believe me, as far as I am concerned, I prefer your domestic circle to any other."

It was now agreed that I should hold myself engaged for a ramble into the country in the afternoon, before dinner; and, leaving Alworthy to his studies and avocations, I sallied out into the town to look about me, and to make a few purchases; in doing which I rambled into the fair, which was, at this season, held for the benefit of the farmers and the amusement of their servants, and which served also to afford recreation to all the school-boys and apprentices in the place. Having spent some time in wandering from one shop to another, and staring at every thing that struck my mind as uncommon, I went in search of the bookseller of whom I had heard so much from some friends of mine, whose extraordinary talents and singular manners had spread his fame far and wide. With him and his books I thought of passing away an hour or two before I returned to keep my engagement with the females of my host's family.

Mr. Folio was posting an article in his ledger as I entered his shop, when, putting down his

pen, he advanced to the counter to wait upon me. He was an elderly man of slim figure, with a sharp intelligent countenance; his small eye burnt like a coal as it searched into the lineaments of a stranger's face to read his character. He was in a complete suit of light drab clothes; his coat, which was particularly capacious about the regions of the skirts, contained pockets of a full foolscap size; while those in the flaps of a waistcoat, vandyked in front, would have, each, contained an octavo volume. His head was crowned with a three-cornered cocked hat that time had feloniously robbed of its felt, covering a flaxen tow-made wig, so effectually, as to bequeath to the eye a mere glimpse of a few tight-screwed curls. Perceiving me, at once, to be a stranger who had entered more from curiosity or idleness than from the desire of making purchases, he ushered me through a glass door into a reading-room, where, spread upon a large table, lay all the new works of the day.

"I conceive, Mr. Folio," said I, "in this large place you must have a great demand for books of every description."

"Very considerable," was his reply; "a very great taste for reading prevails generally, not

only through the town, but in the neighbourhood around. I have a constant demand, both for established standard works and for those ephemeral publications which all are desirous of seeing and so few anxious afterwards to retain, and such I furnish in great numbers to the various libraries, societies, and reading clubs in the country." He paused. "I presume," he continued, "you are a clergyman, sir, and as such give me leave to make you acquainted with the classification of my books, which are here arranged in the order of the learned professions." I bowed assent. "Here," said he, taking off his spectacles and directing my attention to those around me, "the divinity class begins and occupies the entire length of this side of the room, while opposite are editions of all the classic authors. The top of the room takes in the law department; the bottom, under and by the sides of the window, the medical; and all miscellaneous works, such as history, poetry, biography, zoology, botany, and the like, are kept in and about the shop."

"Pray," said I, casting my eyes along the divinity shelves, "have you a great demand for religious works?"

"Sir," said he, "three books out of four that I sell are upon religion, or in some way connected with it; I verily think there never was a time when this subject was so generally studied, and, certainly, never when it prevailed to such an extent through the various classes of society as in the present day. Indeed, scarcely a new work will go down, even on other topics, whether it be a book of travels, of biography, of useful or amusing literature, that has not a mixture of religion with it. As to novels, the taste is completely turned; however execrated as works of mere fancy formerly, they are now caught at with avidity, if religion be the medium through which a serious tale or story is conveyed: and this was the purpose to which the Illuminati formerly applied them. In the hands of Voltaire, D'Alembert, Rousseau, and some others they became deadly weapons, and among the religionists of the present day the same means have been resorted to for the dissemination of their principles, and it is to meet the effects of this practice that an author is justified in thus blending things so 'serious and gay!'"

"But, Mr. Folio, do you think the cause of sober Christianity is promoted by these feelings?"

"That depends upon what you mean, sir, by sober Christianity; if you speak of that solid, substantial understanding of religion, and that rational deep devotion which the celebrated divines explain and inculcate in their works, I think that, if not absolutely lost, it is changed among the innovations and novelties of the day; there is now a species of cant substituted for that sober and modest feeling upon this great subject, which, in former times, was not less warm, though less enthusiastic and obtrusive than at present. One would almost conclude that the influence of religion could never remain stationary. After the Reformation the public taste gradually became puritanical, until, at length, its hypocritical professors got so corrupted, that the opposite extreme of licentiousness prevailed. The outrageous lengths to which this mania was carried gave way to Locke, and to a system of cold, ethical philosophy, in which religion was well nigh lost. Methodism in England, and atheism in France were the consequences — they appear opposite kinds of fruits — and as long as men will mistake the reverse of wrong for right, such opposite consequences must follow, according as the people side with one or the other."

"But you will admit," said I, "that the great increasing lukewarmness of the times has since been roused into activity by the very means of which you speak; and to these we are surely indebted for many of the good effects which have resulted from them."

"I admit, sir, that a great lukewarmness did certainly exist; but one extreme, you know, is apt to produce another, and we have latterly emerged from this state of cold indifference, through what I understand by a sober rational devotion, into a sort of enthusiasm which refers every ordinary difficulty to a religious solution, mixes the works of Providence with every trifling one of art, and makes the seriousness of religion the great panacea for the cure of every accident, and of every untoward occurrence of life. Now the true value and efficacy of religion, upon every circumstance of life, no wise man will question: without it, we are degraded, lost, miserable outcasts; and gratitude to the great God of All ought to make us ever mindful of him upon all occasions, in all we do and say: but this may be felt without being expressed, and be equally, and even more, acceptable to Heaven. If I write a book of travels I keep

simply to the path of my narrative, without stopping to make invocations or utter repeated thanksgiving for what I meet with on my way; it is necessary, indeed, that I should always have this feeling of gratitude in my heart, but if I express it, it looks like making what, in fact, it is, — a boast of my devotion to excite the approbation of my readers; it then becomes liable to suspicion; by some it may be questioned whether the object be not more to attract admiration towards myself, than to excite devotional feelings in others; in short, it becomes cant, cant with which sober reflecting minds are disgusted. If I write biography, and the life of my hero affords any incidents the mention of which can call forth, by the force of example, religious feelings, I take all advantage of them, and I make it instructive, as well as amusing, to the world. If I treat of arts and sciences, I keep to a plain, perspicuous explanation of them without turning out of my track to give way to any other serious reflections than such as arise naturally and directly from my subject, and which savour nothing of the party I espouse, nor of the peculiar sentiments of my own mind. But this, sir, is not in keeping with the taste

and genius of the present day. I don't know what your opinions may be, but one volume of some of the old divines" (putting his foot against a folio volume of Barrow) "is worth, in my estimation, twenty of such as now teem from the press, with all the rant and cant of their now-a-days serious authors into the bargain. Fortunately, however, for our trade, the public is of a different opinion, and business is brisk enough, so that I am clearly disinterested in what I advance upon this matter."

"Are your customers in general those whom you would designate as the serious?" said I.

"Two to one, at the least, are; indeed, I might say a greater proportion," he replied. "Why, sir, you have only to cast your eye upon the table to see the multiplicity and variety of religious Magazines here in circulation, — the mere refuse of my regular monthly packet, — and thence to imagine the insatiable appetite created for this sort of reading, when I tell you, it is not a few individuals who are thus supplied with them, but book-societies and clubs innumerable. The trash and cant thus monthly imported from the metropolis is eagerly devoured, and an evident anxiety and restlessness

are manifested until temporary relief is obtained by the next importation. And you know, sir, 'that what springs up in the metropolis is the life-blood of the state, collected at the heart; and from that point it circulates with warmth and vigour through every artery of the kingdom.' But what, I would ask, is the effect of all this? Why, much gloom, despondency, and solemnity; but little, if any, addition to the moral character!"

"That, Mr. Folio," said I, "is carrying prejudice a little too far; the question is not so much the quantum of absolute improvement in the acquisition of moral religious excellence, as how much of blasphemy, irreligion, and vice has been smothered. The suppression of evil is not a benefit that can strike the eye, nor can it easily be calculated, but it must not be left out of the account when making a balance such as you have been striking."

"Are we," said he, rising on his toes and projecting the front corner of his cocked hat nearly into my eye; "are we any better as a community, — as a moral community, — now, than we were in the days of our forefathers? or, rather, let me ask, are we not worse, palpably

worse? Yet we are supposed to enjoy a light much stronger and more resplendent than that which has shone in any previous times; but with all this boasted advantage in our favour, have we kept our morality upon the same proportionate level with it? No; decidedly not! The commission of crimes is as great and as frequent as ever; nay, enormities more aggravated and deadly, are daily practised among us; — former times, sir, were not pollated by such excesses, appalling excesses, as are now constantly committed; and I asseverate, that the sanctity of the times has had no effect, as yet, in lessening the general mass of profligacy and vice."

"Your argument, Mr. Folio," said I, "goes the length of showing that our times are, indeed, more licentious; but is not this the consequence of the enormous increase of our population, the increase, too, of luxury, refinement, and uninterrupted intercourse with the world, which will surely more than sufficiently account for the corresponding increase of vice. That we are not, therefore, brought to a rapid destruction, either as a civil people or as an immoral community, must be attributed, under Provi-

dence, to the salutary effects, however crippled, which, though not seen, are felt, of the ardour and earnestness with which genuine religious principles are now inculcated."

"Granted! granted!" said he; "the good is to be attributed, under Providence, to the success with which the *genuine* principles of religion have been inculcated; — but, sir, let me ask, by whom have those self-same *genuine* principles been maintained? Not by magazine retailers of evangelical cant; not by the 'sweet men' who pour out their mystic rhapsodies on the vulgar; not by the modern saints who inflate the mind with presumption; not by those who deprecate the rational enjoyments of life as carnal abominations; nor by those who call themselves, 'Preachers of the Gospel,' instead of, Cavillers of the Epistles. No; they have been upheld by the zealous followers of your Barrows, your Jeremy Taylors, your Stillingfleets, and the whole host of worthies, whose works shine at your feet there," pointing to a range of folios that stood near me. "These are your bulwarks; so long as they stand, are venerated and supported as they ought to be, the Church may bid defiance to her enemies, as

well them who form the forces and artillery without, as the sappers and miners among the deserters within!" And, flourishing his spectacles with an air of triumph, he took half-a-dozen strides down the room, then drawing himself up for a fresh encounter, he continued: — "And over and above all this, sir, you are to observe ——"

Here his attention was suddenly called to the shop by the entrance of a young lady; for, though warm and deeply engrossed in his argument, politeness would have induced him to break from it, if the love of securing the main chance had not; and he brushed forward to tender his services. The lady requested a quire of common letter-paper to be given her, and added,

"Pray, Mr. Folio, have you got a fresh supply of Scott's 'Force of Truth,' so that I can now take a quarter of a hundred, or fifty of them?"

"Certainly, madam," he replied; and calling to his apprentice, "Here, John," said he, "take this paper and half a hundred copies of the 'Force of Truth,' to the Angel, and find Miss Newman's servant, (the black man, you know,)

and tell him to take care of the parcels, and put them into the carriage."

Miss Newman paid for the articles, and Mr. Folio, with great politeness, taking off his cocked hat, bowed her out of the shop. This interval afforded him sufficient time to cool; replacing his hat, therefore, and taking up one of the pamphlets, he returned to me in the inner room, and accompanying a very arch nod with a very significant smile,

"That," said he, "is as good and excellent a young woman as ever lived, and her countenance does her no more than justice; she, you must know, is a large dealer in my lesser wares, and is the medium through which a very large quantity of strong, patent spiritual medicines are administered to the poor in the country, as you may conceive from her order of an additional supply of this rhapsody of cant," holding out a copy of the 'Force of Truth.' — "You know the book, I dare say, sir?"

"Indeed," said I, "I do not."

"Then," replied he, "I must tell you that it professes to be an authentic narrative of the rise and progress of religious principles in the heart of the late celebrated Mr. Scott, one of

the most voluminous authors who has successfully figured away in the school of a serious reform.* He represents himself, as all these men do, whose aim is to produce, what they call, conversion, as having been a young man, who, in the first instance, fell little short of an atheist; then, by a peculiar and unaccountable suggestion of conscience, went through the most solemn acts of religion without any real feelings for it; then was brought to a sense of the enormity of his guilt by a marvellous stirring up of the inner man, excited by a portion of 'Watts's Hymn Book for Children;' then, under the banners of Socinianism, and 'sub-

* "This vanity (of men writing their own memoirs) is insufferable, but worse and more insufferable is the religious pride and vanity of those presumptuous enthusiasts, who write the journals of their own lives and actions, compare themselves to prophets and apostles, boast of visions and revelations, ascribe every thing they say and do to the immediate operation of God's Holy Spirit, without any proof or exhibition of it, but their own confident assertions, applaud themselves and their own sect alone as the elect of God, and reprobate and condemn all others. These are historians only of their own superstition, enthusiam, and blasphemy, beginning in folly and ending in madness." — Bishop Newton's Posth. Diss. vol. iv. p. 129.

scribing articles *directly contrary to his belief,'* he entered upon the ministerial functions of the Church, and, as a minister of it, (these are his own words,) 'I attended just enough to the public duties of my station to support a decent character, which I deemed subservient to my main design; and, from the same principle, I aimed at morality in my outward deportment, and affected seriousness in my conversation. As to the rest, I still lived in the practice of what I knew to be sinful, and in the entire neglect of all secret religion: if ever inclined to pray, conscious guilt stopped my mouth, and I seldom went further than — "God be merciful to me."' Having thus made himself out an unprincipled, dishonest, and despicable wretch, from such a palpable state of sin he is suddenly called to a state of grace, and he adds; — 'Being taken captive in the snare by Satan, I should have perished had not the Lord, whom I dishonoured, snatched me as a brand from the burning.' He next sees the error of Socinian principles, renounces them, and becomes a convert to the truth; and, from being the most unprincipled, rises to the distinction of the most enlightened, of serious Christians; a man,

who, with unblushing arrogance, has evidently drawn many of the particulars of his life on a parallel with that of St. Paul. Now, sir, you are to observe, that in the passages I have just read to you, there lies concealed one of the most abominable insinuations that can be conceived against the ordinary clergy who enter into their profession, not in the detestable manner this man did, but with rectitude of intention and correctness of principle. His allusion to the mode and purpose of supporting a suitable character, the appearance of decorum in his outward deportment, and pretended seriousness in the style of his conversation, while, at the same time, he lived in heart devoid of religious feelings; — all this is intended as an insinuation cast upon the brethren of his profession, whose reformed sentiments do not accord with his own; and this is the nature of the 'Force of Truth,' which I not only pronounce to be a mass of hypocritical and weening cant, but a libel upon the clergy in general. Sir, I venerate the Established Church, I revere her sober, sound, and canonical ministers; I was brought up to love both; my father and grandfather before me entertained the same sentiments;

and I will now, upon the strongest conviction of its pre-eminence, stand up for the excellency of that Establishment, and for the respectability, learning, and piety of its ordinary clergy, against all the blandishments of novelty, and all the opposers to what is good and ancient, to the day of my death!"

"As I have already told you, Mr. Folio, that I am not acquainted with the work to which you particularly allude, or with any other of the same writer, unless it be the Bible and Commentary which go under his name, I cannot say how far your views accord with my own; charity, however, inclines me to hope that your warmth may have carried you too far in your expressions with respect to the insinuations which you fancy yourself to have discovered, whatever may be the tendency of the work itself: but I have understood that an interesting life of him has been very recently published, in which his biographer has succeeded in drawing a character not merely amiable, but exemplary in the highest degree."

"What care I," rejoined Mr. Folio, "what the blind partiality of a biographer may say of him, or of the benefits his life is said to have

conferred on society? the inward motives of action and the operations of his mind can only be distantly conjectured at from the tenour of his actions by such a writer, and that writer his son; but he, the man himself, has put us in possession both of what he thought and what he did; it is upon his own boasted confession that he stands condemned, in my opinion; and it is not all the white-washing of a host of biographers that can conceal or wipe away the stain that he has voluntarily and openly shown to have been upon him. But with respect to his other works, do you mean, sir, to say that you, who are a clergyman, have not read, or, at least, that you are unacquainted with this author's 'Essays on Important Subjects of Religion,' in which I don't scruple to affirm that, among innumerable instances of false theology, he has libelled the ancient Fathers of the Church?"

"Indeed," said I, "I know nothing of it."

"Then let me ask," he resumed, "would you not feel indignant that one of your own body should endeavour to lessen the estimation in which the ancient Fathers have been held by the pious and orthodox in all ages of the

Church? And what must you think of the arrogant presumption of *one*, a minister of your Establishment, who ventures to employ his pen against those labours which have been sanctified by the concurrent voice of religious antiquity? There," said he, pointing to a distant row of folio volumes in tarnished gold binding, "there is the sacred repository of their pious minds: — (by the by," continued he, in an under tone, "a remarkably fine, large paper copy, and in excellent preservation, I assure you, that would grace the shelves of the first theological library in the world:) — but, as I was going on to say, what will you think of the temerity of that man, who, to favour his own new-fangled notions, decries these invaluable works upon which no one has dared to throw, at least no one has succeeded in throwing censure, when, in speaking of regeneration as *unconnected* with baptism, he says, 'Indeed the *Fathers*, as they are called, (that is, the teachers of the Christian church during some ages after the death of the apostles,) soon began to speak on this subject in *unscriptural* language; and our pious reformers, from an *undue regard* to them, and to the circumstances of the times, have retained a few expressions in the Liturgy,

which not only are inconsistent with their other doctrine, but also tend to perplex men's minds and to mislead their judgment on this important subject;' * and ——"

* The apostles could not teach the mysteries of the Gospel unless the hearts of the people could spiritually discern them. Regeneration, therefore, or the superinduced capability of spiritual discernment, must have followed the call to repentance, and have preceded the teaching of such mysteries. The sacrament of baptism occurred in this order of time. Also as the mind is quiescent in that sacrament, regeneration may take place in it. The rite of baptism must also have some grace attached to it, or we suppose Christ to have instituted an inefficient and unmeaning ceremony. St. Peter, when he called the people to the sacrament of baptism, by the command of Christ called them to a rite which was to yield a gracious blessing of some import. By collating his two expressions, as contained in the last recited words, (Acts, ii. 37. and Acts, iii. 19.) we may again arrive at the real import of that sacred rite. The people were first to be baptized for (εις, into) the remission of sins. Again, the Apostle said, "Repent and be converted." Now also, in an adult, conversion is a sequent of regenerated grace. These two passages, therefore, most appositely show that regeneration took place between repentance, and the remission of sins on one hand, and the conversion from sin on the other. And, therefore, as the sacrament of baptism was the only connecting link between these states of the heart, when the converts were baptized into the remission of sins they were regenerated, and therefore regeneration took place in baptism. — Literæ Sacræ, p. 244.

"But," said I, "you seem not to be aware that the authority of these writings has been called in question by many of the learned, who withhold that unqualified approbation which is given to them by others."

"Sir," he replied, "have any denied that these Fathers were men of the greatest piety and virtue?"

"They might be both," said I, "without possessing either great learning or judgment."

"How then is it that, in every controversy upon religion, writers of the most opposite sentiments uniformly endeavour to make it appear (with the sole exception of this 'brand snatched from the burning,') that these great men were, on their side of the question, in dispute? Does not this imply the fact, that their works are standard and received records? Does it not manifest the belief of all parties in their authority and judgment? That they were men of Evangelical simplicity and of extraordinary application, none, I think, will dare to deny."

"You forget, Mr. Folio, that no less a man than Luther declared that 'the labours of the Fathers demand our veneration, they were great men, but, nevertheless, they were men liable to mistake, and they have committed mistakes.'"

"It may be so," he replied; "and I grant that it has been admitted they were not always the best *interpreters* of *ancient* Scripture; but their authority, in all matters relating to the Christian Church, their soundness as preachers of true Christian principles, and, above all, their devotedness as defenders of the true doctrines of the Gospel, no one has before ventured to question. But, granting their honesty and piety to have been ever so remarkable, if their authority and their exposition of doctrines be not received by this modern writer, and that they are not, is manifested in his Bible, which has had, and still retains a circulation enormous, principally among the self-named serious and the Calvinistic; and if he openly asserts not only their liability to error, with Luther, but their adoption of unscriptural language, and non-evangelical doctrines, he becomes what I stated him to be, — a libeller of men, with whose works his own can enter into no competition on the score of sound doctrine. But pray, sir, what is your opinion of this Bible of his?"

"As far as my opinion goes," said I, "I am inclined to think there are many interpretations

given of several parts of Scripture in it which savour too strongly of a party feeling in the religious sentiments of the day; interpretations which the Gospel does not warrant, and therefore unsound."

"Don't you infinitely prefer Henry's Bible, which is superior to it in every respect?" he impatiently asked.

"I should rather," I replied, "fix my preference upon that published by the Society for promoting Christian Knowledge, which, without partiality to any peculiar commentator, either of former or modern times, and guarding rigidly against the conflicting principles of avowed or concealed, unlimited or moderate Calvinism, draws its explanations from the ample source of the oldest, the best, the soundest divines and writers of our Church; from men who have attained to fame by their acknowledged talents and piety, and whose writings are brought forth in support of the great cause, as simple, perspicuous, and unbiassed evidences of the truth."

"Right, sir," said he, "you are right. It is the work of the Church at large, setting forth not the sole opinions of any individual man, or party of men, but those of an enlightened

Christian people; — a work it is, got up in the very best taste, — plain, striking, and beautiful, I may say, dignified: he that runs may read, he that reads may be enlightened, and, if enlightened, is prompted to become devout and holy: it is in every way worthy of the English Church!"

Here he was stopped by another person entering the shop, and as he stepped forward to wait upon him, I perceived through the glass-door that it was my friend Alworthy; without, therefore, attempting to speak to him, I busied myself in looking at the books on the table, until my new acquaintance, the bookseller, returned, when, without being conscious of my knowledge of his customer, — "Did you see," said he, "that gentleman who entered the shop then? It is one of your cloth, sir; aye, and one of the advocates of the author of whom we have been speaking; but he is really a single-hearted, excellent man. 'Tis true I cannot square my notions exactly with his, but we agree in the main, and as he is the clergyman of my parish, I shall never be induced to leave him, no, even though our opinions upon some doctrines were more opposed to each other than

they really are; but, between you and I, I could wish he were much less rigid in manner, and more liberal in sentiment."

"What, Mr. Folio, may be his opinions?"

"It is hardly necessary to ask that question, sir, when I have told you that he is one of the modern serious school; but I will undertake to say, that he will never write his own life with a view to make converts, or if he should, that no such features will be found in his character as have disgraced that of the modern reformer. If any thing could make me change my principles, it would be the example and arguments he holds out. I venerate his character, for he, evidently, is a most conscientious and humble disciple of Christ. He advances nothing with that dogmatizing air which distinguishes so many of his party; he has none of that whining cant which makes others so terribly contemptible. What he says, he urges with a great show of reason, in language so persuasive, and in a manner so earnest and friendly, that he shakes the strong hold of one's orthodoxy to the very foundation, and would enter the citadel of the heart by no mural breach, but by the regular portal; by

means of almost irresistible promises, temptations, and threatenings. I can assure you, that it engages all my leisure and all my wit, to avoid a capitulation, carried away, perhaps, by reflecting upon his amiable character, his great worth, and the assurance of his excellent conscientious motives. He is serious, to be sure, but then it is evident he is so from sincerity of principle; and some who have known him in very early life have assured me that he has ever, uniformly, been so. It is certain that mankind vary as much in temperament as in voice and countenance; gravity and solemnity do not eternally sit well upon any, unless nature or the calamities of life really produce them."

Here was another interruption: — "Pray, sir," said a man taking his pack from his shoulders and laying it on the counter, "Pray, sir, can you supply me, upon the trade-price, with some godly works for sale?"

"It depends, my friend," said Mr. Folio, "upon the sort you want?"

"I want such," he replied, "as will sell the briskest, such as, let me see, 'A Ram's Horn Trumpeter at the Walls of Jericho,' 'Pike's Consolations of Gospel Truth,' 'The Sufficiency of

the Spirit's teaching without Human Learning,' and such like."

"Then," said Mr. Folio, taking off his spectacles again, and pointing to the door, "such you won't get here, for I don't sell the stuff, and so," observing the man to hesitate, "you may take up your pack and trudge off, for I don't want to be convicted of poisoning honest people in the country." Then returning to me, he continued, "these are the blessed effects of your indiscriminate education! You have taught the lower classes to read and write, and they now reason, write, and read perversely for themselves; being taught, they now become teachers; and hence schism prevails in the Church and disaffection in the State. The interpretations of Scripture drawn from the reflections of the wisest and best of men are, in these days, rejected: each man belongs to a small community of his own, where, if religiously disposed, he and his friends determine upon the precepts and doctrines of Scripture in their own way, without deference to 'carnal wisdom;' or if disposed to become politicians, which all invariably are, he is the best man that speaks the loudest

and the longest; and they become presumptuous polemics or discontented subjects."

"But," said I, "you are to remember that the abuse of an object is no argument against its utility."

"That, sir, may be all very well in the ordinary affairs of life, but it does not apply here, for the abuse amounts to an injury superseding, I hesitate not to say, all utility. If you could confine the employment of this knowledge to reading the Scriptures and humbly meditating upon the word of God, I grant you would effect a most desirable object indeed; but the contrary to this is the general result. The lowest classes, who are unhappily the most inclined, and the most exposed to vice, make a different use of their acquisition of letters. The mass of them either read the Scriptures and sacred books to cavil at, or pervert them, or they read unscriptural works to make themselves furious politicians or turbulent mal-contents; whereas, in former days, the poor of the land who could estimate the worth and character of their clergy as well as now, reposed confidently in the integrity of their teachers, listened to their exhortations, and followed their advice,

in all humility and simplicity of heart. They were as well aware of their liberty and rights as they are now, but they were more quiet and much happier;—too much learning had not made them mad. Why, sir, you must admit, if you speak what you really know to be the case, that the general, national education of the poor by the members of the Church, is taken up as a matter of necessity, more than from the actual persuasion, that it has the effect of making them morally better here, and consequently more happy hereafter. No; you are now compelled to do it, because if you did not, the sectarists would; and rather than have them instructed in such principles of faith and practice as you do not approve, you teach them yourselves, and give them a bias towards those you feel to be more correct, leaving them with the greater responsibility of being accountable for an additional talent; and a weighty responsibility it is to poor creatures who had sufficient to engage their minds in the cultivation and improvement of the one formerly intrusted to them. Speak candidly, sir, and tell me if this is not the fact."

"This, Mr. Folio, is so delicate a matter,

and a question so open to contrariety of sentiment, that I shall not give my opinion upon it; you must excuse me, therefore, if I change the subject, and ask you, what new local works you can show me that you can recommend?"

"Aye," said he, "it is always so when I press this question upon any of my clerical customers, who permit me the pleasure of freely conversing with them; they are sure to fly off and avoid coming to the point; and when they do so, it is but fair to conclude my own argument to be unanswerable. Well, sir, I beg your pardon; but 'tis a clincher. Yes, yes, you must allow," said he, shaking his head with an air of triumph, and rubbing his hands in token of victory, just like a game cock flapping his wings as a mark of superiority, "you must allow 'tis a clincher!"

I only repeated my question, "Have you any local publications of merit that I can see?"

"We have now but few," he replied, "but such as there are you will find at yonder end of the counter. By the by, sir, if it be not too great a liberty, I should be glad to ask your opinion upon a matter of importance to me. Here," said he, diving into the profundity of

his coat pockets for a letter which he took out from a chaos of loose papers, "here is a letter from a gentleman in the neighbourhood, who is on the eve of marriage, and has written to me for a list of the best editions, and the prices, of such works as are adapted to form a good library for a lady. Now he is a man of the plain, straight-forward, orthodox way of thinking, and I should feel obliged if you would name, while I write them down, the titles of such books as you think might suit him; for I would rather have this proposed to me, than suggested by myself, because I might be thought to recommend more for the benefit of my shop than for the advantage of my customer."

"That," said I, "I think may be done upon very little consideration. Let me see — yes; begin the catalogue, then, with D'Oyley and Mant's Bible, — then put down, Beausobre's Introduction to the New Testament — Doddridge's Family Expositor — Paley's works — Bp. Porteus's works — Bp. Horne's works — Burder's Oriental Customs — The Whole Duty of Man — and The Ladies' Calling, by the same author; — then the collection of Sermons from various authors

forming a volume, entitled Family Lectures, together with Mrs. Trimmer's Sacred History, and the works of Hannah More. This will do for the religious division. For the historical, put down the small editions of Hume and Smollett's England, and Gibbon's Decline and Fall of the Roman Empire, — then Russel's Modern Europe, and all Robertson's works, which are more particularly to be commended: also, Lucy Aikin's Courts of Elizabeth and James, — and Sully's Memoirs. In the biographical department, Macdiarmid's Lives of British Statesmen — Walton's Lives — Johnson's Lives of the Poets — Boswell's Life of Johnson — Hayley's Life of Cowper. For travels, Kerr's Collection of Voyages and Travels — Clarke's Travels. In the poetical department, every lady must follow her own taste, and in doing so, she will not overlook the Childe Harold, The Giaour, The Bride of Abydos, The Corsair, the Manfred and Laura of Lord Byron, — Roderic, the Curse of Kahama, and Thalaba, of Southey, — The Lay of the last Minstrel, Marmion, and the Lady of the Lake, of Walter Scott, — Moore's Lalla Rookh, — Campbell's

Pleasures of Hope, — the Poems of Rogers and Crabbe, — The Fall of Jerusalem, The Martyr of Antioch, and Belshazzar, of Milman, and some few others, in addition to Dr. Aikin's Select works of the Poets, and Bowdler's Family Shakspeare. In the department of general literature, I would place all the British Essayists, together with The Gleaner of Dr. Drake, headed by his masterly Biographical, Critical, and Historical Essays on the periodical Writings,* — then Blair's Rhetoric — Bingley's Animal Biography, and Useful Knowledge, — the Rasselas of Johnson, — the prose writings of Goldsmith, — all the works by the author of Waverley, — and most of those since published, constituting what is called 'the secondary works of the same school,' — the Sketch Book, and Bracebridge-hall, of Washington Irving, — Lady Mary Wortley Montague's Letters, and Mrs. Hawkins's works,

* To which may be added, Literary Hours, Winter Nights, Evenings in Autumn, and Noontide Leisure, the elegant productions of the same correct writer. Of these latter works none carry a greater charm with them than the last, in which is accurately delineated the character and domestic history of Shakspeare.

particularly her Rosanne. As French works, I would say, Voyages d'Anacharsis — Bibliothèque portative des Voyages — Œuvres de Bruyere — La Fontaine — Florian — Corneille — Racine — Moliere, — some of the works of Mad. de Stael, — L'Hermite de la Chaussée d'Antin — Voltaire's Histoire de Charles XII. — Vie de Henri Quatre, par Hardouin — Mémoires Historiques Litteraires et Anecdotiques de Mad. d'Espignay — Bélisaire, et Choix des Contes Moraux de Marmontel. For the Italian, Dante — Petrarch — Ariosto — Tasso — Metastasio. And I would finish the list by adding the octavo editions of Johnson's English, Chambaud's French, and Baretti's Italian Dictionaries, together with Lindley Murray's English Grammar, and Dr. Butler's General Atlas. These, I think, constitute the solid foundation for a lady's library, sufficient to store her mind with the most useful knowledge, and calculated to impart all that is consoling to the afflicted, all that is instructive to the enquiring, all that is delightful and refined to the cultivated mind."

"Sir," said Mr. Folio, "the selection you have made, convinces me of my good fortune in

having appealed to a person of sense and taste, and I thank you for the service you have rendered me."

"You have not yet introduced me," said I, "to your collection of old and scarce books, out of which, perhaps, I might pick up a few to add to my own collection; but upon looking at my watch, as I find I have not time to do this now, I will avail myself of some future opportunity."

"At any time, sir," said he, "I shall be glad to show them to you; and I beg you will do me the favour to accept this copy of my printed catalogue, which will present to your immediate view every book I have; and," added he, looking over his spectacles while he held it out, "there are many sound, valuable, and orthodox works to be found in the theological department, I can assure you." Leaving Mr. Folio in his shop, just where I found him, I hastened to keep my engagement with my friends at the Rectory.

SOCIAL INTERCOURSE.

SOCIAL INTERCOURSE.

The little time I have been here has served to make me acquainted with the characters of my friends Louisa and Julia, in whom I perceive much to admire, and, if it were done early, but little to alter. The reserve which is natural to them has gradually given way to a frankness I had not given them credit for possessing, and they now converse with me as openly as if I had long been personally known to them; and I have had the gratification of seeing, unused as they are to the ways of the world and to the mode of thinking and acting with the generality of their sex, they possess a quickness of observation, and can apply the solid acquisitions of their minds with a readiness that no stranger would suppose possible. Still their conversation rarely sparkles into liveliness; it is restrained by an apparent overruling necessity of drawing moral and religious conclusions from

all they see and hear. With respect to Julia, indeed, there is sometimes an evident struggle in her mind between nature and reason; the one showing itself by involuntary sallies of wit, and the other repressing the effect of them, lest they should be looked upon as the symptoms of a light understanding. These circumstances have been so apparent, that I have frequently been on the point of remarking them, but I have checked myself, upon reflecting that Alworthy cannot but have witnessed these peculiarities, and in all probability knows them to result from the mode of education he has followed. But putting these things aside, there is something so simple and unaffected, so humble-minded and amiable, that it is impossible not to feel interested in them. Their attachment to each other, their candour and open manner towards Alworthy, and their inobtrusive affection for their mother—all these circumstances exalt them in the estimation of those who know how to appreciate what is most valuable and delightful. They certainly do not mingle at all with the world, and, consequently, betray a simplicity in some instances, that, with strangers, would pass for awkwardness; but by

those best known to them, it is at once perceived to be in no way allied to want of power, but is solely to be ascribed to the absence of the knowledge of human character. Their minds are well stored with extensive, solid acquirements, but they are unacquainted with the ordinary affairs of life. At home they read much, and pass the rest of their time in laborious acts of common sewing, exhibiting stronger proofs of perseverance than of ingenuity; although they have genius to conceive, and talents that might be applied to any thing.

They are conversant with the ancient and modern history of most countries, but particularly with their own. Works of travels pass among them as novels do among the ordinary readers of their sex. If, in conversation, any allusion be made by them to any poetical writer, it is sure to be either to Young, Cowper, or Watts; nor are they less versed in the laborious researches of some of the profound ancient divines; they have dived for pearls into the depths of Hooker's Ecclesiastical Polity; into the writings of Joseph Mede, and even Archbishop Wake, as well as into the Homilies, and have swum over the surface of all the produc-

tions of the serious men of the day. It would be hazardous for any, not a divine, to enter into the discussion of religion with them, and even for him, if he be not quite "*au fait with his subject.*" They have an exposition for every text that can be produced, and can interpret the Liturgy and the Formularies of the Church to support all their various readings of Scripture. But I must do them the justice to say, that though in conversation with themselves, and one or two familiars, I have observed all this, they are very far from making any parade of their knowledge. Indeed, they seem to think the acquisitions they have made, carry nothing peculiar in them; yet though they do not volunteer in the service of disputation, they do not always stand idle spectators of a controversial combat. Neither is there any pedantry in this, as far as they themselves are concerned: what they have stored has only enabled them to keep upon the same level with those few who are their associates, and whom they never meet without feeling the necessity of calling to their aid the strength of their theological acquirements. In the little time I have been here, I have already had a tolerable insight into the

domestic arcana of a serious family, which nothing but an actual visit could disclose; and I think I have been led to see that the religion which passes current among them is generally more theoretical than practical. I do not mean by this, to say, that there is any want of exertion to render it subservient to the great end for which it is constituted; but I think there is no little share of pride on the score of their zeal and energies, which considerably detracts from the merit they would otherwise claim. I find, whenever any of these people accidentally meet together, all their enquiries are made after the acts of the adherents of their party: there is an anxiety to know how those connected with them are advancing in their labour to make converts — whether any, or what success has attended them in raising subscribers to this or to that institution? — whether the numbers of supporters to the Missionaries are, elsewhere, as great as among themselves; — whether any have circulated more Bibles, or given a wider dispersion to tracts. Then a comparison is instituted among their several favourite preachers, and the question agitated which one enforces a peculiar doctrine with most efficacy. The

qualifications of these, also, differ according to the temper and feeling of the hearer. This likes the man who can pour forth an uniform, copious stream of extemporaneous effusions on the mysteries of Scripture: another relishes the manner of the pious teacher, who fulminates his congregation into a dread which produces distrust, fear, and, finally, despair: while a third considers him the '*sweetest*,' whose warmth and ardour can kindle his hearers into a heated transport of divine love. Then, again, they are all for being teachers themselves, particularly the females, who love to usurp the ministerial functions; and far and wide will they range for houses in quest of such as they may make converts, while they have recourse to means which an authorized priest would not be justified in using. Still it cannot be denied, nor have I the disposition to deny, that whilst there are many points on which they are reprehensible, there are more in which they are to be commended. Upon the propriety and correctness of these, and some other public acts, I differ essentially from them; but in some of those of a private nature, I willingly yield them my approbation. Every sincere Christian must ap-

plaud their ardour to be thoroughly acquainted with the religion they profess, and no people study it in all its parts so much as they do; but whether this has the effect of making them more charitable (I do not mean in alms-giving) is quite a separate question. The principle of making themselves acquainted with every thing connected with their immortal state, on which all their present and future responsibility and happiness depend, the first and greatest matter of importance, is that which deserves unqualified praise. The next is that of their exemplary mode of fulfilling the duty of private, individual worship. I do not go so far as to say, other men neglect this, but I think that none carry it to a greater extent than they do; and of all private duties I rank this the first and foremost. But though I commend this, I must deprecate that extraordinary mode of private worship which is not *individual* nor household. I mean a practice prevailing in many places to a great extent, of inviting parties of friends to pass the evening together in making what, in fact, might be termed "a serious, or spiritual rout." They who have been present at them have admitted this; they admit that some of the

regular clergy are summoned, one of whom opens the evening with an extempore prayer: the party assembled are then refreshed with tea and coffee, wine and cake; and in the intervals between which these appear, no other conversation is permitted than such as is spiritual, or such as is connected with the purpose of disseminating the Scriptures; and the evening is concluded with another extempore prayer. Now in touching upon these several points to-day with my friend Alworthy, he was compelled to admit that such things did exist; "but," said he, "you cannot deprecate them in stronger terms than I do, because it is absurd, if not impious, to attempt making them, what they pretend to be, religious amusements. You cannot, with propriety, connect things between which, if there be no actual repulsion, there is at least no affinity. The thing is not merely unmeaning, but it is perfectly inconsistent. The cause of religion is weakened by being made the assistant to recreation; for if it be not followed upon its own intrinsic worth and merit, which are greater and infinitely more important than any it can receive from a meretricious support, it cannot be adopted at all. The mind that is so weak that it cannot retain

it for its own excellence, will keep it upon no other consideration that can be, in the least degree, beneficial; but," continued he, "I have another, and no less stronger reason for putting in my veto against such assemblies. I confess I once thought they were calculated to do considerable service to the cause of religion, and that they would gradually bring even the triflers and the inconsiderate of the world imperceptibly to adopt those religious principles in earnest, which they only nominally profess. I therefore gave them my support; but after the first encouragement I saw more than enough to convince me that I had gone too far, and I withdrew from them as anxiously as I had previously entered into them. The fact was, the principle itself was wrong,—wrong to a pernicious degree; for, as I have already said, religion must be followed for its own intrinsic and inestimable worth; and if persuasives are to be offered to mankind to induce them to embrace it, they must be such alone as the Gospel holds out, — promises and blessings which have a respect to a future state of existence, and not the vain, trifling baubles of a transient, perishing world. But this was not all; for in spite of every

attempt to correct and keep down the abuse, scandal prevailed in these assemblies as much, if not more, than is reputed to exist among such as generally take place among the worldly; and scandal, too, in kind and degree infinitely worse. One would be comparing her own self-denial; another, her devotion; and a third, her attention to the state of the poor, with others who differed in religious feeling and opinion; and thus brought themselves to despise their neighbours, whom they regarded as little better than heathens, making religion, at the same time, a party consideration, and excluding Christian charity altogether. It had, moreover, the effect of engendering pride; for at every meeting, an account was rendered by every one, of their own personal exertions and success in the various undertakings in which they had engaged, and an emulation was excited with the original intention of doing the greatest benefit to others, ending in doing mischief to themselves; for the contest, in fact, was not so much who had actually produced the most public advantage, but who, as individual labourers, had most to boast of; so that it became questionable whether the aim to do good sprung

from the pure desire to please God, or from the impure motive of appearing pre-eminently praiseworthy among themselves. In short, the principle from first to last was wrong; and so much am I now convinced of it, that the remembrance of the circumstance never fails to give me unspeakable uneasiness, because it shows me that I had not reflected as I ought to have done; but I was ignorant of human nature and of human character, and did not foresee that these results were naturally to be expected."

"Aye, my dear Alworthy," said I, "here is, surely, the mistake you have ever made. The knowledge of life, which you do not possess, is, of itself, a study worthy of us all, but particularly so of those who are teachers, who ought not only to be thoroughly acquainted with, but should know how to treat the several passions of the human breast, as they are displayed in the separate characters we meet; for

'The proper study of mankind is man.'

Without this science, how are you to point out the manner in which to subdue them, and keep them from vitiating or corrupting the heart? How are you to be made conversant with spirit-

ual maladies, that you may know, as the physician of the soul, how to apply the remedies you have in store. But it is not only by us, but by all educated persons, that this knowledge ought to be attained: without it we may be suspicious, and conceive that our circumspection will serve sufficiently to impress others with the notion that we are on our guard against the delusions of the world; but it will not lead us either to appreciate what is really amiable, or strike out the most effectual or easy way of benefiting others as we ought; nor will it tend to open or improve the mind; but, on the contrary, will render it narrow and prejudiced. I am sure you will readily pardon me if I say more than you think I ought to do, when I state, that the want of this knowledge of character, which brings with it the knowledge of the world, is that which in early life exposed you to many vexations, and occasioned you a discomfiture never confessed, but often severely felt, and subjected you to difficulties and distresses which others never experienced. If I am to speak freely and candidly what I know, your benevolent heart has ever led you to think others as well-intentioned as yourself; and certainly what

you know yourself incapable of doing, that you can never attribute to others, however they may differ with you in many respects. This is the error of a kind and gentle heart, but it is one against which I believe it impossible to guard you, individually, but against which, if you duly reflect, you will see the necessity of preserving your children. It must be evident to you, that your amiable girls are perfectly unacquainted, not only with the manners of refined society, but with the ordinary feelings, pursuits, and objects of mankind. Now, though I would not contend for the necessity of their being initiated into the gaieties of the fashionable world, yet I would undoubtedly advocate the utility — the necessity of their being led into a freer communication with good, select society, occasionally intermingling among such as might yield them a rational delight and expand their views."

"My dear Gordon, excuse me; I have given this subject ample consideration, and the more I reflect on it, the more I am convinced that, if I would keep their minds pure and untainted from the contamination of the world, it is impossible to hold them too retired from inter-

course with general society. I am sure, from all I hear and know, the female heart is vitiated, to a lamentable degree, by indulgences of this kind. The warmth and fervour of youth are alive to the contagion of evil example; the mind is open to the reception of mirth and frivolity, and, consequently, is as easily shut against the admission of more serious, and infinitely more important, considerations. No; the subject is too evident to admit of a doubt."

"Well, but hear," said I, "what I have to advance in support of my proposition. I grant that amusement when it is carried to excess vitiates the heart; and that, as in Town, where it is pursued as if it were really the sole business of life, there are too many votaries, whose hearts have been misled by it, and estranged from other pursuits of more importance. I admit, too, that the fervour of youth is alive to the contagion of evil example; but remember, that it is equally alive to the influence of whatever is good; and the society I recommend, and for which I am the advocate, is virtuous, and far removed from any that is irreligious. I grant, also, that the mind is open to the allurements of pleasure, but allow me seriously

to ask you the question, do you think that they must inevitably, at the same time, be closed, against the admission of serious and important considerations? That will, surely, never be the case where parents watch over the conduct of their children, as guides, who, though they may permit them occasionally to look abroad for recreation, will never fail at home to impress their minds with the love of holiness; and show, by their example, the importance and worth they uniformly attach to the sacred cause of religion. But suppose you could persuade the world to adopt your plan, and act upon your own reasoning; suppose that all should come to the same resolution of withdrawing their children from all society but that of their own firesides; connections, friendships, and alliances would soon be at an end; we should no longer be, what we were originally designed by the Creator, a social community, living for the good and benefit of each other."

"This," said Alworthy, "I will not admit, because all proper, serious, and necessary intercourse would not be interrupted, although frivolity and the vice of general communication might be checked."

"I will take you then upon your own grounds," said I; "let the recreation, — the rational recreation of society be stopped, and let none be tolerated but such as you approve and pronounce to be serious and necessary: under these restrictions what should we all become? Why, a race of austere, gloomy ascetics, fit only to colonize monasteries and nunneries; crouching through existence as the slaves of a hard-hearted tyrannical master, and not the free subjects of a benign, bountiful, and merciful monarch. Can you conceive man to be constituted with the faculties and powers of partaking the superabundant excellencies of nature, and yet living under the restriction of the enjoyment of them? Does yonder sun shine only to give its light for the guidance of our steps, or its genial warmth for the mere production of our food? Does it not, at the same time, inspire the mind with joy to expatiate upon the delights and wonders of the universe? Does it not give being to a thousand beautiful objects, created for no other known purpose than to enliven man's existence, and to speak, not only the wisdom and power of God, but his goodness, love, and mercy towards all his creatures?"

"But, Gordon, you mistake the matter. I do not preclude my children from the enjoyment of such society as I approve. I know as well as you do, that we are all made mutually dependent on each other, and, as such, we are bound to keep up the ties binding man to his fellow-man; and on this account I feel it my duty to select fit companions with whom they may associate, and such as by their intercourse may rather amend, than vitiate, their hearts."

"Come," said I, "it is, at least, one point gained that you admit society to be necessary in the career of life. The question, thus limited, now turns upon what sort of society is the best: that, which has the tendency to implant one uniform series of serious religious notions to the exclusion of all others; or that, comprehending such as are serious and lively, such as are religious and such as are worldly. Now, I maintain that it is impossible to confine the current of our thoughts to one straight channel; for, by dwelling for ever on serious subjects and spiritual concerns, religion is seen in a sable garb, divested of her simple ornaments, carrying in her aspect fears and apprehensions, and inspiring neither cheerfulness nor hope; but strong as

the determination may be to keep the mind bound down to one pursuit, as it is at present constituted it cannot be so fettered, but will range abroad in search of variety — in quest of something to afford it relief from abstraction; and you yourself have indirectly admitted, that as amusement is essential to divert the mind, and, by giving it relaxation, to fit it for future exertion, it was your endeavour to meet the necessity by blending one with the other, making religion and amusement to go hand in hand: and you yourself, from actual experience, have shown not merely the impossibility, but the impiety, of the attempt; so that, upon your own grounds, upon your own arguments, and upon your own experience, I have proved, first, that religion cannot ever be continually uppermost in the thoughts: secondly, that, as social beings, we must maintain mutual intercourse; and, thirdly, that such intercourse must occasionally take in amusement, and that amusement must be distinct from religion, although I allow it may be regulated by religious considerations and feelings. On these several positions I found the necessity for your daughters being admitted into what I call good society, — into the society of those who are amiable, well

informed, amusing, and religious. Now it would be easy for me to show further, that the circle in which you confine them among your serious friends and parishioners is liable to all the objections stated by you against the 'spiritual routs' of which we have been talking; for, what, let me ask, was the strain of conversation among those who formed the party at your house the other evening? What was it but a perpetual harping upon the same chord? Complaints vented in terms not very charitable against those who differed from the speakers in opinion, because they did not maintain that outward appearance to the world which resembled their own; and thence they inferred that neither did they possess the inward purity to which they themselves laid claim. Did not Mrs. Cankerworm, while she rapturously applauded your last sermon, immediately institute an uncalled-for comparison, by declaring that never did the most celebrated of *moral* preachers produce any thing that could stand in competition with it? Did not Mr. Cypher draw out a schedule by which was seen, at one point of view, the success of every applicant in raising money for various institutions? And did not Miss New-

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light deduce overpowering quotations from the Homilies and Articles to prove, that the doctrines of religion held by her deceased father were at variance with those of the Established Church, of which he thought himself an honest and conscientious supporter all the days of his life? * And, to crown all, was it not ridiculous to hear what fanciful, and upon what opposite suppositions and reasonings the company interpreted a passage of Scripture, until by appealing to us, jointly, they acquiesced in what they might have found clearly developed in any expositions but such as they seem to have consulted? And, in the language of a judicious writer, it may be asked, was it not evidently an object 'to create a spirit of emulation among the party, not only as to who should *feel* most, but who should best

* This, like other allusions here made, refers to no imaginary circumstance, but is founded upon common practice; and among many instances of the kind, the writer is acquainted with the abhorrent fact of a son, a clergyman of Calvinistic principles, having declared to his mother at the moment of her becoming a widow, that the soul of her husband, his father, was gone to the dreadful doom he merited, by having led those committed to his pastoral care to destruction by his preaching and doctrines, although that father discharged his duties honestly and conscientiously.

relate their feelings?' And did not the 'lively expressions' of their sense of the working of sin in their hearts appear rather to be the rival exhibitions of bloated enthusiasm, than the natural emanations of pious, humble, and contrite minds? Did they not seem to indicate more pleasure in having to acknowledge the sin, than pain that there was the sin to be acknowledged? I saw you struggling throughout the evening to check the presumption of one, the pride of another, and the mistakes of a third. I saw you attempting to turn, and that you succeeded in changing the subject of conversation repeatedly; yet as nothing could be substituted but what bore, also, the character of seriousness, you were only diverting the stream from one objectionable channel into another, without gaining your object; and in spite of all your endeavours your party began, continued, and finished as complete a spiritual rout, with all its disqualifications, as any that you had ever in the course of your life reprobated. And this must ever be the case so long as it is attempted to bring people together in social communion, without permitting them to resort to rational recreation and amusement. But taking every thing at the best, what do

you gain from such intercourse? Certainly not any religious benefit; for if the party make themselves better acquainted with the truth of the Scriptures, and with the doctrines and precepts of it by such conversations, and, at the same time, give way to the indulgence of such uncharitable feelings as we have seen, why, the evil more than counteracts the advantage—'the practice shames the theory:' but even were this not the case, supposing all their spiritual intercourse tended to the acquisition of solid religious knowledge, which I deny that it does, where are we to find the extraordinary corresponding practical good that this ought to produce? If you seek for it beyond the pale of the serious community, you will discover no indications of it: those in the number of the elect may gain some unknown and unseen advantage, but you will trace no marks of it among others. What then is the benefit? You learn nothing of arts and sciences (I don't speak of their principles): you hear nothing of the discoveries made in them, and you know not how to appreciate the genius of this or that person. You know nothing of passing events as they affect the country, and hence there is no

encouragement for historical researches and knowledge. You institute no enquiries into political economy, and hence you become ignorant of the manifold national blessings you enjoy. It is true, you are not uncivil to each other, but few among you know how to make yourselves agreeable to all classes, indiscriminately, in whatever society you happen to fall; for unless you meet with the serious, there is a restraint upon your conduct bespeaking a want of charity in your feelings: and then, to sum up all, you have little or no knowledge of character, nor indeed can you have, because your observations are not made in the extensive field of general society, in which alone the peculiarities of mind, thought, and action are continually developed. You do not see in the general tenor of this person's conversation, how his mind turns upon a hinge, opening and disclosing to your view, passions and feelings which he thinks are not discernible: how a second manifests the prejudices by which his judgment is warped: how a third reveals a genius for a particular study or pursuit: how another shows, by the freedom of his thoughts by the charms of conversation, by an endeavour

to please every one, and by other agreeable, disinterested qualifications, that his heart and his hand are alike opened to whatever is benevolent, kind, and useful: whilst another, by feelings directly contrary, exhibits a narrowness of mind, contemptible, selfish, and unfriendly. No, Alworthy, I defy you to support the necessity of restraining your daughters from a virtuous, enlightened, general intercourse by any sound reasoning."

"Can you promise," said he, "that if they were permitted to enter into it, their hearts would not be entirely carried away by the allurements of it, or that they would not contract a greater love for pleasure than is compatible with the exercise of strict religious duties? In short, that they would 'not be conformed to the world,' and 'lovers of pleasure more than lovers of God.'"

"Yes, I will fully answer for it," I replied, "as long as they are influenced by your own example, sense, and discretion, without resting upon their inclinations, and judgment, which are such as to remove from my mind, and, assuredly, must from your own also, any fear of hazard. And I promise further, that while

their minds are expanded by such intercourse, and by such knowledge as may thus be acquired, they will be better fitted to contend against the trials and vicissitudes of life; more on their guard against deception, more susceptible of what is amiable, and more alive to what is prejudicial to their temporal and eternal interests."

"But, Gordon, tell me, although there is perhaps greater reason in what you say than I previously supposed could have been advanced, are you not of opinion that amusement is made too much the study and occupation of life?"

"I do admit," said I, "that it is, and I deprecate this and all other extremes as dangerous to a degree not to be conceived. It is true, I am the advocate of rational, *limited* pleasures, of pleasures that tend to make us happy and cheerful among ourselves; that tend to afford necessary relaxation to duties greater and more imperious; that tend to excite gratitude to God for having given us an existence, not of slavery, but of duty and delight. Would the votaries of pleasure curtail all excesses for what is sober, rational, natural, and religious; and would the serious relapse upon all proper

occasions, from austere gravity to joyfulness, and show us that they can be cheerful and mirthful as well as pious and devout, that happy medium would result, which, in my humble apprehension, is clearly the object of the religion of Christ to establish."

"To this," said Alworthy, "I willingly subscribe; indeed, Gordon, I know, though I confess myself one of the austere, you do not include me in the number of those who carry their views and feelings beyond all limitations; nor do I, looking upon you as the lover of mirth and cheerfulness, consider you ever as verging upon the bounds of an opposite conduct: no; I am persuaded this middle path is the one you have always trodden, and if I could bring myself to think others might preserve the same undeviating tenor of their way, I, for one, would never oppose them."

During the whole time that Alworthy and I had been engaged in this conversation, his wife had never once offered the least interruption, nor had she once ventured any remark; she had gone on steadily with her needle-work, listening with great attention to the debate, now and then stopping to catch more earnestly

the subject of it; and once or twice I had seen that her needle, deviating from its course, had reminded her of her employment, by a hint that might have been avoided; but the moment we ceased, she began.

"I have been listening with great attention," said she, "to what has passed between you, and I have been a convert to one side and the other by turns. When I found your argument, my dear, (looking at Alworthy,) prevailing, which always carries me willingly along with it, I began to regret that I had this day given a promise to accompany our friend here, and the girls, to a party at Mrs. Archer's, who has so often invited us, and has been so often refused; but as Mr. Gordon went on, I gained ground upon my former scruples, and gradually acquired strength as he proceeded, and now, I think, I have no hesitation left; and so, if you do not wish it to be otherwise, I will keep the engagement."

"Do as you please," replied Alworthy, "I leave you and Gordon to settle the point between you, for I can spare no more time for talking; I have many pressing duties to perform" — and away he went.

When we were all assembled at the hour of dinner, it was delightful to see a liveliness in Alworthy's manner, created by the exercise he had taken in the freshness of the day, and from contemplating the subject of our conversation in the morning, throwing an air of animation over the whole party. He seemed more than ever inclined to promote relaxation of mind, although it was evident, staggered as he might be by the effect of our conference and his subsequent reflections, he could not break through feelings that had been confirmed by time and habit. My young friends appeared on this occasion dressed indeed in their usual style of neat and elegant simplicity, but it was easy to see they had given a little more attention to their toilet than ordinary. I was glad to observe this, and I augured well from it; for I hold, whatever may be said upon the vanity of dress, that it is a consideration worthy of proper, but not undue, study. Dress has often been said to be the index of the mind, and, to a certain degree, it certainly is. We frequently conceive it possible to gain general traits of a person's character by the style of his hand-writing, but this is by no means so just a criterion as a lady's

attire is the indication of her intellectual qualities. To make it the chief concern of life, instead of an occasional necessary employment, is subject to the same objection with all extremes upon all other matters: but it is essential that women, constituted the fairest objects of God's creation, should render themselves as pleasing as they can, as well by an agreeable decoration of their persons, as by the adornment of their minds: by these means they excite more regard from the other sex, while they pay a tribute of respect to those with whom they associate; and it rarely happens otherwise, than that an elegant simplicity of mind and manners is found to accompany the same taste in all matters of outward appearance.

After we had sat at table longer than usual, intimations were given by Mrs. Alworthy of her having ordered a carriage to convey the party to Mrs. Archer's; and having enquired whether the girls were in readiness, she, for the first time, asked Alworthy, if he intended to accompany them. He replied, "No, my love, I must be excused, I have never gone much out into the world, and it is now too late in life to alter my habits; and as long as you are enabled

to accompany Louisa and Julia, I must take advantage of their being under all, and the only protection, they can require. Never mind me; I have a thousand things to occupy my time, and shall be glad of the opportunity that offers for getting on with what I have in hand. The carriage is now arrived, so fare you well; I trust you will all pass an agreeable evening" — so saying, he went off to his library.

Upon our reaching Mrs. Archer's house, we found the party assembled; and large importations of tea and coffee moving about upon arm-stretching trays, crowded with plates less transparent than the bread and butter upon them, in all the pageantry of drawing-room pomp and splendour. Mrs. Archer received us with the most manifest tokens of pleasure: indeed, the whole company, expressing their surprise, came, in the kindest manner, to greet my friends, and evinced a regard for them unfeignedly warm. This was not done in the rapturous, insincere, good-for-nothing way that the lady of a house in London receives her company, or they greet her and their acquaintance; most of whom are busied in making calculations upon the numbers that have squeezed into the

room, and the crowds likely to be detained on the staircase, without getting into the presence-chamber at all; or of running off, as soon as they have made obeisance, for another such party, in another part of the town, equally full, equally vain and preposterous. But here were to be seen the greetings of those among whom not merely acquaintance, but friendly regard subsisted, and who were now assembled for the real and rational enjoyment of each other's company, and to renew the courtesies of life. And here, too, was the difference between this friendly social meeting, and those midnight assemblies where multitudes infest the hot rooms, and breathe the retailed, contaminated atmosphere of the thronged apartments of a London 'Evening at home,' where scarcely one-fourth part of the company are acquainted with each other, and more than three fourths are indifferent whether they ever meet the individuals composing it again; and where the guests return to their own homes after an unsatisfactory, useless, heartless visit, in which they have met with no rational amusement, nothing in the way of useful knowledge from others, and have contributed nothing themselves: while the hostess

has either risen or fallen in the estimation of her party in exact proportion to the numbers and rank of those who have entered in, and rushed out, of her house. But here, they whose avocations had engrossed the time of study or business, met together and renewed their friendships. Here a party of four or five men were gaining from each other all that could be collected of the passing occurrences of the day; another set were on the subjects of commerce and discoveries in mechanics. One was recounting to another group the pleasing and interesting incidents and occurrences of a journey into a distant part of the country, commenting upon the variations of the mode of agriculture, or the manner of manufacturing articles of different descriptions; while another was detailing to those around him the peculiar circumstances of such judicial proceedings as were passing in the courts of law; and a third, explaining the treatment of various cases of sickness prevalent in their neighbourhood. Ladies were conversing with ladies on the shape and colour of dress; others were enquiring into the nature of the popular works of the day; in short, all were agreeably busied, and cheerful-

ness, good humour, and contentment sat smiling upon the countenances of all. The room, spacious as it was, was full without being crowded; card-tables were set out, and upon others were placed splendid works, fine engravings, scrap-books, albums, and the like: and in a short time all the company were occupied. Mrs. Alworthy had fallen into a *coterie* of matrons, to whom she was listening while they descanted on the merits of the various masters who attended their daughters, or as they discoursed upon local and domestic topics of interest. I found Louisa and Julia perfectly at a loss what to do; of music they knew little, although they delighted in hearing it: of cards they knew less, for they could not tell one from another: few of the men, and none of the younger among them, ventured to converse with them; not feeling themselves serious enough to engage in any such conversation as they deemed suitable to their taste. I took them, therefore, to the table on which were placed the books; and, seating them at it, I opened the volumes, and explained the several subjects of the pictures; directed their attention to the beauties of the composition, and the masterly points of art. This

brought some few stragglers around us, who began to be as much interested as ourselves; my two friends were thus encouraged to make observations in their turn, and sufficiently displayed their taste and judgment by the sensible remarks they made, and the pertinent questions they asked; and I clearly saw that this not only raised them in the estimation of such as were observing what was passing, but gradually opened the way to a communication with them. This served to amuse us for a length of time: I then drew them to the large table to stand over the circle now engaged in playing a round game, the object of which they soon understood, and were not only pleased, but contributed to the general interest by their additional merriment; seeing as all did, that none were actuated by any paltry desire to obtain a pecuniary trifle, but that with perfect indifference as to the result, all were combining to keep up a harmless interest by every act of good nature, by every polite desire to give way to each other, and to promote the good understanding and harmony that prevailed among them. From the round table I took them to that where the parties were playing whist;

although they could not enter into the spirit and meaning of the game, yet they saw that all were deeply engaged, and deeply calculating how they might obtain the points for which they were earnestly, but amicably, contending, looking upon the result, not as it brought a sum of money not worth the trouble of any contest, but, as it proved the superiority of deep consideration, and as it displayed skill and ingenuity, and the exercise of the thinking faculties. We were roused from our meditation by the burst of merriment proceeding from the round table as it broke up, upon the success of one young lady, to whom the prize, such as it was, fell, and who received it in a manner to shew, that she would have been just as well pleased had it fallen to the lot of any other.

One half of them now repaired to the table to look at the books we had before turned over, incited by the observations that were made while they were otherwise engaged. The other half went to the piano in a small adjoining apartment, and amused themselves and others by singing and playing. Julia was perfectly delighted at the easy way and agreeable manner in which other young women, without entreaty

and solicitation, contributed to the general amusement; and the younger men observing this, now entered freely into conversation with her, and, by their attention, showed how pleased, also, they were with her artless and engaging manners. The kind hostess, during this time, had ordered a light elegant repast, of which those, who were so disposed, partook, as they were liberated from their several engagements. This heightened the common feeling: conversation became general; reserve was banished; and it seemed as if the several branches of the same family had been assembled for the purposes of promoting cheerful, unoffending mirth, and the interchange of reciprocal sentiments; and all, at length, retired, though late in the evening, not only in perfect harmony of feeling for each other, but with the links of friendship and mutual regard more firmly and closely rivetted.

On the following morning at breakfast we gave Alworthy a faithful account of all that had passed at our visit on the previous evening, at which he expressed himself satisfied, and seemed happy that upon this "outset of his daughters into life," as his wife jocularly called

it, nothing had occurred at which the most scrupulous mind could take offence, or raise an objection. This led us to contrast the sociability of a country life, with what was falsely so termed in the metropolis; and as I was called upon to describe the manners and customs of society, and visiting in Town, I suddenly recalled to mind the true and humorous account given of both by the polished author of the "Essays and Sketches of Life and Character," whose work I had put in my pocket to read upon the road; stepping up to my room for this, I returned with the volume, and read aloud as follows: —

"'To love some persons very much, and see often those that I love,' says the old Duchess of Marlborough, 'is the greatest happiness I can enjoy.' But in London it is equally difficult to get to love any body very much, or to see often those that we have loved before. There are such numbers of acquaintances, such a succession of engagements, that the town resembles Vauxhall, where the dearest friends may walk round and round all night without ever meeting. If you see at dinner a person whose manners and conversation please you,

you may wish in vain to become more intimate; for the chance is, that you will not meet, so as to converse a second time, for three months, when the dice-box of society may, perhaps, turn up again the same numbers. Not that it is to be inferred that you may not barely see the same features again; it is possible that you may catch a glimpse of them on the other side of St. James's Street, or see them near to you at a crowded rout, without a possibility of approaching. Hence it is, that those who live in London are totally indifferent to one another; the waves follow so quick, that any vacancy is immediately filled up, and the want is not perceived. At the same time the well-bred civility of modern times, and the example of some 'very popular people,' have introduced a shaking of hands, a pretended warmth, a sham cordiality, into the manners of the cold and the warm alike — the dear friend, and the acquaintance of yesterday. Hence we hear continually such conversations as the following: — 'Ah! how d'ye do? I'm delighted to see you! How is Mrs. M.?' — 'She is very well, thank you.' — 'Has she any more children?' — 'Any more! I have only been married three months:

I see you are talking of my former wife — she has been dead these three years.' Or, 'My dear friend, how d'ye do? you have been out of Town some time — where have you been — in Norfolk?' — 'No; I have been two years in India?'

"Thus, ignorant of one another's interest and occupations, the friendships of London contain nothing more tender than a visiting-card. Nor is it much better, — indeed, it is much worse, — if you renounce the world, and determine to live only with your relations and nearest connections; if you go to see them at one o'clock, they are not up; at two, the room is full of indifferent acquaintance, who can talk over the ball of the night before, and, of course, are sooner listened to than yourself; at three, they are gone shopping; at four, they are in the Park; at five, and at six, they are out; at seven, they are dressing; at eight, they are dining with two dozen friends; at nine and ten, the same; at eleven, they are dressing for the ball; and at twelve, when you are going to bed, they are gone into society for the evening. Thus you are left in solitude: you soon begin again to try the world;—let us see what it produces.

"The first inconvenience of a London life is the late hour of dinner. To pass the day *impransus*, and then to sit down to a great dinner at eight o'clock, is entirely against the first dictates of common sense, and common stomachs. Some learned persons, indeed, endeavour to support this practice by precedent, and quote the Roman supper; but those suppers were at three o'clock in the afternoon, and ought to be a subject of contempt, instead of imitation, in Grosvenor Square. Women, however, are not so irrational as men, in London, and generally sit down to a substantial luncheon at three or four: if men would do the same, the meal at eight might be lightened of many of its weighty dishes, and conversation would be no loser; for it is not to be concealed, that conversation suffers great interruption from the manner in which English dinners are managed: first the host and hostess (or her unfortunate coadjutor) are employed, during three parts of dinner, in doing the work of the servants, helping fish, or carving large pieces of venison, to twenty hungry souls, to the total loss of the host's powers of amusement, and the entire disfigurement of the fair hostess's face. Much time is

also lost by the attention every one is obliged to pay, in order to find out (which he can never do if he is short-sighted) what dishes are at the other end of the table; and if a guest wishes for a glass of wine, he must peep through the Apollos and Cupids of the *plateau*, in order to find some one to drink with him; otherwise he must wait till some one asks him, which will probably happen in succession, so that, after having had no wine for half an hour, he will have to drink five glasses in five minutes. Convenience teaches that the best manner of enjoying society at dinner, is to leave every thing to servants that servants can do; so that you may have no further trouble than to accept of the dishes that are offered to you, and to drink at your own time, of the wines which are handed round. An English dinner, on the contrary, seems to presume beforehand on the silence, dulness, and stupidity of the guests, and to have provided little interruptions, like the jerks which the chaplain gives to the archbishop, to prevent his going to sleep during sermon.

"Sometime after dinner comes the time of going to a ball, or a rout; but this is sooner said than done: it often requires as much time

to go from St. James's Square to Cleveland Row, as to go from London to Hounslow. It would require volumes to describe the disappointment which occurs on arriving in the brilliant mob of a ball-room. Sometimes, as it has been before said, a friend is seen squeezed like yourself, at another end of the room, without a possibility of your communicating except by signs; and as the whole arrangement of the society is regulated by mechanical pressure, you may happen to be pushed against those to whom you do not wish to speak, whether bores, slight acquaintances, or determined enemies. Confined by the crowd, and stifled by the heats, and dazzled by the light, all powers of intellect are lost; wit loses its point, and sagacity its observation; indeed the limbs are so crushed, and the tongue so parched, that, except particularly well-drest ladies, all are in the case of the traveller, Dr. Clarke, when he says in the plains of Syria, that some might blame him for not making moral reflections on the state of the country; but that he must own the heat quite deprived him of all power of thought.

"Hence it is, that the conversation you hear around you is generally nothing more than—

'Have you been here long?'—'Have you been at Mrs. Hotroom's?'—'Are you going to Lady Deathsqueeze's?' Hence, too, Madame de Staël said, very justly, to an Englishman, '*Dans vos routs le corps fait plus de frais que l'esprit.*' But even if there are persons of a constitution robust enough to talk, they yet do not dare to do so, as twenty heads are forced into the compass of one square foot; and even when, to your great delight, you see a person to whom you have much to say, and by fair means or foul, elbows and toes, knees and shoulders, have got near them, they often dismiss you with shaking you by the hand, and saying, 'My dear Mr. —— how do you do?'—and then continue a conversation with a person whose ear is three inches nearer. At one o'clock, however, the crowd diminishes; and if you are not tired by the five or six hours of playing at company, which you have already had, you may be very comfortable for the rest of the evening."

THE MISSIONARY.

THE MISSIONARY.

At breakfast this morning, Alworthy gave us to understand he should be engaged all the early part of the day with business connected with the Church Missionary Society, of which he was the treasurer and secretary for the district.

"I wish, Alworthy," said I, "you would persuade your friends in this association to withdraw the assumption that their Institution is so connected with our Church as to authorize their designating it by a term which is any thing but truly applicable to it; call it, at once, 'The General Missionary Society,' and then it will be understood that it is upheld by no peculiar denomination of Christians, and may, as now, be supported by every sect promiscuously: indeed, it is hardly honest to paint over your door the name of a person who disclaims connection with your house."

"I can assure you," replied Alworthy, "as

far as I am concerned, I have no wish to retain the title, if it be objectionable; there may be, and I believe there are, many of its supporters who have no connection with our church, but there are great numbers that have; and, with respect to myself, I know none but *bonâ fide* churchmen. But let its name be what it may, the principles and objects of the Institution are worthy of the patronage of the members of our church, and as such, regardless of vain distinctions, and indifferent to the prejudices of bigotted minds, I conscientiously support it, and the more fearlessly so, because the Missionaries receive the same ordination with ourselves, and are, therefore, entitled to the distinction of fellow-labourers, under the church, in the vineyard of the Christian religion."

"Pardon me," said I, "I cannot allow that ordination to resemble ours, which does not in every case emanate from the same source. It is, you know, our just pretension, that the imposition of hands, which we have received, comes in a direct lineal descent from the Apostles themselves, who, having received the authority from their great Master and Teacher, stamped their impress upon the practice: now, when we know

that a committee of your Institution have in some cases, and more than once under a false plea of necessity, permitted the ministration of those not episcopally ordained, it cannot be granted that such can lay claim to be fellow-labourers with us in the same church; much less can it be allowed, when the doctrines they promulgate are not those which we teach, or rather, which *we* ought not to preach."

"True," said Alworthy, "ordination, or, as the judicious Hooker says, 'the ministry of things divine is a function, which as God himself did institute, so neither may men undertake the same, but by authority and power given them in lawful manner,' — and this power can only emanate from such established laws of men as are founded on the laws of God. From the times of the Apostles there have been, in the Christian church, three orders of ministers, Bishops, Priests, and Deacons, offices so sacred and important that 'none may presume to execute them unless they be first called, tried, examined, and known to have such qualities as are requisite for the same; and who, by public prayer and imposition of lands,' have received

the same from those who are lawfully qualified to ordain."*

"Well, then," said I, "in the face of all this to send out upon such an important mission as that of converting idolatrous nations to Christianity, men, without previous habits, without adequate qualities or knowledge, but who, to flee from the trammels of a life of manual drudgery have taken upon themselves the office; — to send out such men under such circumstances, when others are trained and legitimately qualified for the task, is a measure not merely censurable, but fraught with evil; and mischief of the worst kind has resulted from it."

"Surely, Gordon, you are mistaken, you do not mean what you say, for I know of no such instances as those you mention."

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* "From the Apostles, episcopal ordination has been regularly conveyed to us, and the legislature of this kingdom has recognized and confirmed this power to bishops; they, therefore, are the persons among us *who have public authority given them in the congregation,*" (of the Christian church,) "*to call and send ministers into the Lord's vineyard;* and those who *are called and sent by them, we judge lawfully called and sent.* In every church, in which episcopacy prevails, the uninterrupted succession of bishops is considered as essential to the power of consecrating and ordaining." — Tomline's Elements, vol. ii. p. 403.

"Why, Alworthy, you cannot deny that, under pretence of not being able to procure ordination, the committee have admitted, what they call catechists to officiate in the East Indian Missions; aye, and they have done so in the very face of an English bishop! Look into your own Reports for the truth of what I advance, and in the rhapsodies of cant which you will there find extracted from the letters of these and other ministers, and you will discover abundant proof of many, if not all of them, being the bold asserters of the doctrines of Election and Perseverance, and as such, I maintain that so far from being parts of our church, they are its enemies."

"The warmth of your feelings, my dear Gordon," replied Alworthy, "transport you beyond the limits of your usual judgment. You are prejudiced against the Institution, and you are determined to look at its operations and effects through a wrong medium, and to warp its apparent discrepancies from their regular course. I see all this in a different, not in an unfriendly, but in a gracious, Christian point of view. I admit that some, perhaps, may have failed in the object of their attainment, but hardly

any that have belonged to us: indeed, I know only of one instance of failure, and that not for the want of regular ordination, nor for want of earnestness and zeal, but for want of better judgment, and perhaps too much austerity of manner and doctrine: that was, however, altogether a singular case."

"There it is," said I, "that your austerity comes again in the way, and hinders the good you might otherwise effect; this seriousness, then, is as prejudicial to the interests of religion in the other parts of the hemisphere as in this."

"I admit," he replied, "that in this case it was. You must know, that about a year since, the emaciated figure of a dying man was supported into this very room by an elegantly formed, but care-worn and sickly maiden, who, with an air of pitiable concern, placed her infirm parent in the chair in which you now sit, and throwing herself upon her knees before me, first gave vent to a flood of tears, and then extending her hand towards her father, said, — 'Mr. Alworthy, here I present to you the remains of a former friend; one who must have been long dead in your remembrance. We are come to implore your advice and assistance

upon returning to our native land, where time has bereaved us of every tie of kindred, and of every one to whom we might here look for consolation and counsel but yourself.' — I gazed first on one and then on the other, but could recall no one feature of their countenances to my recollection. The old man wept, either from the supposed disappointment at my not recognising him, or from sorrow that misfortune and infirmity had so dilapidated his mortal fabric, that its former appearance was lost in the shattered ruins it now presented, while sobs choked the utterance of his interesting daughter. I raised her as I would the drooping lily surcharged with rain; and as that lovely flower acknowledges the genial warmth of the sun, by pouring a balmy fragrance on the air, so her countenance received an inconceivable sweetness of expression as, chasing the dew-drops from her eyes, she saw in my face the emotions of unfeigned commiseration, and the manner I was affected by her silent eloquence. Addressing myself to the sick man, I exhorted him to relieve me from the pain of conjecture by telling me his name. 'Alworthy!' said he, in a feeble tone, 'you behold in this wasting form all that

remains of your unhappy — yes; let me still say, your friend — Newcombe!'—'Is it possible?' I exclaimed, in a transport of surprise, 'is it possible? and is this, then, Eliza?' And I embraced them both. But, Gordon, I must tell you, that the poor man before me had been an unbeneficed clergyman who married late in life a very amiable and lovely woman, by whom, some years after their marriage, he had an only child, whom they brought up, as you may imagine, with great tenderness and affection. Some years afterwards his wife died of a disease, the nature of which I now forget. Poor Newcombe could not support this affliction, and gave way to a despondency that nothing could check, but the recollection of his child's welfare; for the mother had been the object of his most ardent affections. After time had worn off a little of the edge of his sorrow, a settled gravity, I may say austerity, came upon him, and his mind was possessed by an impatient zeal of carrying on his professional functions and duties to an extreme. He considered no other private duty but that connected with his child, who, in fact, was the only tie that bound him to the earth. Still as a human crea-

ture existing in the world and called to the discharge of a sacred office, he considered it his duty to benefit his fellow-mortals, by removing from the contracted span of a limited ministry in a place which recalled all his sorrows, to an enlarged sphere of action at a distance from objects whose sight brought reflections of sadness to his mind; and he determined to carry the light of Revelation into the distant regions of heathen darkness, and to become an independent Missionary to the East. The money he had with his wife was, from some piece of extraordinary caprice or mismanagement, to terminate with his life. By prudence and parsimony he had saved something, and with this he embarked with Eliza, then not six years of age, for India, having previously assigned to my charge his furniture and other things which were not portable, and the transaction of any business which might require his interference; and in the event of his death I had promised to be the guardian of his child. On his arrival at Calcutta he wrote me an account of his safety, and mentioned his intention of proceeding towards Tanjore; but he wrote in deep dejection of spirits upon whatever concerned himself, yet forcibly dwelt upon his

determination to suffer no impediment to stop the career which had been marked out by the spiritual enterprise of his mind. And from that time till last year, a period of sixteen years, I had never heard of him. He now told me that he had then only learnt wisdom by a long and painful experience, when neither strength nor time was left him to profit by it, and, disconsolate at his failure, he had returned to his native land to find a guardian for his child, his beloved child, who had ever been the consolation of his heart and the prop of his misfortunes and infirmity; and then to die in peace. He was now convinced, he said, that the two motives which had operated upon his mind to adopt the line of conduct he had taken, were such as were directly calculated to produce the counter effect to what he contemplated. Too late was he assured that such as entertained a zeal for religion from despondency, and thought of promoting it by making others as melancholy as themselves, were, of all men, the least suited to carry the *glad tidings* to Gentile nations; and that by prescribing for himself the conduct of the Apostles, without having previously and duly considered the genius and taste of the people among whom

he sojourned, he feared he had done more injury than good; and then giving me a needless assurance, he begged me to remember that he had erred through ignorance, and not wilfully. Now, Gordon, I detail to you correctly and candidly the poor man's communication; and though I admit that, in some instances, a sounder judgment might have done more and suffered less, yet I do not agree with him in thinking austerity of manner and severity of doctrine are to be guarded against so much as he supposes. I know you will not agree with me, and as the question is, perhaps, better avoided, I shall proceed in briefly detailing to you the several circumstances poor Newcombe further related. In the first stage of his operations, he, with greater zeal than knowledge, aimed a hasty blow at the subversion of the popular superstitions, without considering that what had been gradually established, and afterwards confirmed by the custom of ages, could not be suddenly overthrown or, by intemperate measures, obliterated.

"The Hindoos, as I dare say you know, are a well regulated and a very religious people, strictly conscientious, grateful, and well-disposed, and under these circumstances it has been ques-

tioned whether their happiness or virtue would receive any accession even from the introduction of Christianity. A large portion of the Europeans who have lived long in that country, I know, are of opinion that to aim at their moral and religious improvement is to work their ruin, for they think the population can never be more attached to each other, nor so peaceable and happy as at present. Now these persons are not sufficiently disinterested to make me regard them as proper judges in this matter, nor are they sufficiently religious to induce me to think they are alive to the consequences at which we aim; and it cannot be doubted that if this people be so well-disposed in all other respects, they are, on that account, the more likely to embrace and benefit by the introduction of true religion, and Newcombe says, that all who have considered the matter deeply are of the same opinion; but then it depends upon the method used to bring about this object. He perceived the Hindoo religion to be one of terror, and practised with inconceivable severity; he therefore looked upon himself as doubly qualified, by his natural gloom and seriousness, to gain the attention and respect of the people, but

he represents himself to have been quite mistaken."

"Mistaken, indeed," said I, "for terrific as their worship is, yet it does not carry its horrors beyond the confines of this world. It may exact of its disciples torture, and what we should call, murder, in its most hideous forms; but it holds out recompense to all at the last; and for that great consideration the poor Hindoo will stop at nothing here, however difficult, to purchase it. Who then can be surprised if ill-judging Christians should fail in attempting to exchange this system for one, which, though it may require no such bloody acts as they practise, holds out a certainty of future recompense to some chosen individuals, but condemns the greater portion of them to that grief and sadness here, which is to be succeeded by torments and punishments of eternal duration hereafter?"

"In his plan of operations," continued Alworthy, "he told me after he had devoted much time to the study of the language, and had made master himself of it, his first object was to check the practice of female sacrifices, the immolation of women, and the murder of

female children in the neighbourhood of Calcutta, where the number of both was very great. Heedless of the slow, and, as he thought, reluctant feelings of men in power to effect this, he went among the people and attempted to show the error and the impiety of their actions; as, however, their notions were directly contrary to his, they could not understand how they were mistaken in their feelings; they looked upon him, therefore, as an enemy, and as it was impossible to do any good in the way of their conversion unless he gained their respect, he hastily abandoned the measure as too difficult."

"But I am informed, Alworthy, from very good authority, that this practice is getting into disuse by the interference of our countrymen, who have expectations of bringing it gradually into disrepute by their temperate and judicious manner of refraining from all vehemence of argument and feeling against what is held as sacred; and by showing, from sympathy with the sufferers, the barbarity of the custom and the misconception of the existing religious notions concerning it."

"I hope," said he, "it is the case; but poor Newcombe could not withhold the ardour of

his abhorrence of such deeds, and acted too hastily. From Calcutta he went to Madras by Juggernaut, where he gained access to the great sacred pagoda, the metropolitical temple of the Hindoo worship. Disgusted with the obscenity of its rites, he, upon more occasions than one, went to the gates of the town to meet the approaching pilgrims whose numbers are generally so great as to extend along the plains as far as the eye can reach. He addressed himself to many of them; but it was, indeed, a a vain struggle against a strong and mighty current; and he was regarded as a person deranged would be, by us, and I believe but for that mistake his flesh might long ago have been the food of vultures, and his bones have whitened on the sea-shore. In another attempt of this kind, he received an injury in the crowd that, for a length of time, incapacitated him from all exertion, and had it not been for the assistance afforded him by some Europeans there, he he would then have died. From the door of his dwelling he daily witnessed the most appalling spectacles. He saw devotees performing such painful and disgusting acts of penance, that, accustomed and familiarised as he had

been to such horrors, he could not relate them to me. But the extremes of a horrid and bloody superstition are seen, perhaps, no where but at Juggernaut. On approaching the town he represents the land as strewed with the dead carcasses of the pilgrims who were flocking to this Mecca of the Hindoo world. Dogs and obscene animals were contending for the bodies worn out by exertion, disease, and want, even before the pulse had ceased to play; and as the colossal idol, elevated on its gigantic and massy car, was drawn towering in the air, the self-devoted pilgrim was seen throwing himself under its grating wheels, while others, self-condemned to torture, submitted to the most agonizing sufferings with all the resignation that a blind and murderous superstition could exact of its bewildered votaries; a resignation that might have dignified a better cause. When he recovered he left that part of the country; and, stimulated to exertion by the same unceasing zeal, his life was one continued series of abortive efforts and disappointed hopes; but the history of them is too long for me to detail now, and too interesting to be abbreviated. He was at length compelled to abandon his original design, but still alive to,

what he considered, his imperative duties, he now turned ——"

"What folly and weakness is in all this," said I, "though by no means peculiar to the conduct of your friend: he and others still proceed upon the hope of effecting wonders by the talismanic powers of their religion, using it as a wand to change by magic the habits of a people who neither wish nor understand the transformation: as if a long established custom, which has prevailed in a heathen nation for ages, were to be checked by intemperate ill-timed harangues to the low and ignorant among the people. I believe this to be a common mistake with Missionaries in general, who appeal to the inferior orders in preference to the more elevated, considering themselves justified by what the Apostles did in their times, and what enthusiastic teachers have done in our own. It is true, generally speaking, that the poor are of a more teachable disposition than their superiors, and are more alive to the concerns of that religion which promises them exemption from toil and labour, and removes all the inequalities of their condition; but this does not apply to heathen nations among whom are distinctions neither

so wide nor so numerous: indeed, when Paul went to Athens, or to Rome, it was his object to contend with the most eminent of the philosophers of both, on which account it seems he was chosen as the instrument for converting the Gentiles, being the only one among his fellow-apostles possessed of extensive human learning, qualifying him to dispute and overturn the religious systems of their wisest men."

"I grant," said Alworthy, "that Moses, the great Apostle of the Old, and St. Paul, of the New Testament, were men distinguished by the possession of the most cultivated human endowments; that they were each versed in all the learning of the times in which they lived: but great as were their acquirements, they hardly excelled, in utility, the labours of those simpler and uneducated men who were the delegated messengers of Christ."

"It is quite clear," said I, "that God can raise the weak to confound the wise; still we see that when the idolatry of the Israelites and that of the Gentile nations was to receive the first blow of extinction, it was inflicted by the hand of a Moses or a Paul; and it seems now, as then, that superstition is to be subverted by

such means as natural science, and not inspiration alone, can produce. Amongst the Greeks and Romans the most corrupt notions of religion prevailed, notions wholly rejected by their philosophers, whose knowledge had, at length, shown them the absurdity of their mythology; and it cannot be doubted that among the Brahmins, the priests, or philosophers of India, sentiments are entertained directly at variance with those of the mass of the people; but it is their interest to keep them in darkness; and hence it is that they have taken the strongest precautions to keep the populace beyond the reach of any temptation to doubt or disbelieve; for, as Robertson will tell you, and the remark I have read over and over again, — 'the great bulk of mankind are not only prevented from entering upon any speculative enquiry, by the various occupations of active and laborious life, but any attempt to extend the sphere of their knowledge is expressly forbidden. If one of the Sooder caste, by far the most numerous of the four into which the whole nation is divided, presumed to read any portion of the sacred books, in which all the science known in India is contained, he was severely punished; if he

ventured to get it by heart, he was put to death. To aspire after any higher degree of knowledge than the Brahmins have been pleased to teach, is deemed not only presumption but impiety. Even the highest castes depend entirely for instruction on the Brahmins, and can acquire no portion of science but what they deign to communicate. By means of this, a devout reverence is universally maintained for those institutions which are considered as sacred; and though the faith of the Hindoos has often been tried by severe persecutions, excited by the bigotry of their Mahomedan conquerors, no people have ever adhered with greater fidelity to the tenets and rites of their ancestors.' — Instead, therefore, of Missionaries working among the lowest classes of the people, they should endeavour to obtain the aid of the supreme council to get access to the teachers, or to those in high estimation from their rank and importance; and if by their conciliatory manners, their feeling and their useful communications in natural science, they can ultimately convert these leaders to their belief, they will, by such means, enlist a power on their side, that will carry more weight in a short time, than all the most earnest and zeal-

ous can do by intemperate and terrific addresses, in the whole course of their lives."

"Well," continued Alworthy, "I was going on to say, that Newcombe now turned his attention to those who had introduced the Roman Catholic doctrines among the natives about Tritchinopoly, and had opportunities of frequently sending them his thoughts upon the errors of their system, while he admonished them of the responsibility that lay upon them in their endeavour to change an impure worship for another, if the convert were to suffer from the defects and errors of the one, substituted for their own. This, as might be expected, obtained no notice, upon which he went to visit some of those churches in person, but the native Christians among them were intimidated at his manner and his doctrines; perhaps he broke them too suddenly; the one, they alleged, was forbidding, and the other carried an alarm with it, that they could not bring themselves to think preferable to that cheerfulness and comfort they derived from their present system."

"Natural enough," said I; "what did he next?"

"Why, he turned from Tritchinopoly, and

sought the sea-coast, and as he found no difficulty in obtaining pecuniary supplies from his agent at Madras, he proceeded in his travels. He knew that afflictions and sufferings, tribulations and anguish, must be encountered; and he, like a worthy man and well-meaning Christian, looked upon them as sufferings of the cross which he had to bear. Eliza, his excellent daughter, still accompanied him, nor could any thing operate to separate her from him; and, that you may form an adequate notion of her strong filial piety, and of her understanding and virtue, it is only just to mention, that though her father sought to pursue his way by himself, and to leave her under the protection of many, who would cheerfully have adopted her for their own, she was not to be prevailed upon; and what is more, though many were the solicitations made by her affluent countrymen for her hand, she refused them all, determined to adhere to her father through all his difficulties and dangers, and to attend him back to his native land, whither she was continually pressing him to return. They then traversed the Carnatic, and thence passed on to Cochin, where he laboured hard for the conversion of the Jews.

In many instances he represents himself to have succeeded in this labour of love, and was transported with joy at the result of his operations. He obtained various succours both from Calcutta and Madras, and was the humble means of introducing copies of the Scriptures in various languages among them, and of relieving numberless instances of private distress by the munificent means afforded him by several charitable individuals, and by some associations; but after a long residence among them, he had the mortification to find, when his pecuniary supplies on their behalf failed, he lost his power among them, and they whom he had looked upon as his firmest adherents, gradually, one by one, left him, and relapsed into their former principles, habits, and belief. Disgusted with this, he shook the dust from off his feet, and left the country, and after some months' illness on ship board, returned to his native land, only, as he touchingly said, 'to lay his ashes in it, and to leave his child, unfriended and unknown, to struggle with a world of misery.' It was this reflection that cut him to the heart, that he should leave his daughter alone on the desert wild; a daughter who had never forsaken him

in any of his troubles; who had tended him with an unwearied patience in every sickness and distress that befel him, and who, when disappointments burst upon him, was alone his solace and his hope. 'Relations,' said he, 'have I none; nor, indeed, a single friend on earth, should you disclaim us.'—'Disclaim you!' said I, 'No, never! While I have bread to break, neither you, nor your Eliza, shall want it:'—and again I embraced them. I told him, in his absence I had converted what he had left behind into money, and this added to what he had assigned to my conservation, had accumulated into a sum which, though small, would enable him and his daughter to live with tolerable comfort until something further could be done. Retirement, quietness, and fresh air, were what they stood most in need of, and all these they have ever since enjoyed—but I can stay no longer."

"But, Alworthy, let me say, that what you have stated convinces me more than ever how prejudicial is this seriousness and austerity, whether arising from the afflictions of life, or from any other common cause, applied as means to inculcate religious principles. And I am

persuaded, if you fairly examine into the particulars of the generality, I believe I may say, every other missionary case among those sent out by your society, though their manner of proceeding on the whole may be more judicious and wary, their doctrines and the mode of inculcating them are the same, and may be expected to produce the same result; so that if I am prejudiced against the institution, my prejudices are supported by reason, reason grounded on experience."

"I tell you, Gordon," said he, "that I have neither time nor inclination to dispute upon the matter; it is sufficient that we both act according to the dictates of our conscience, and that we give each other credit for sincerity in all we do and think; further than this, I think we shall not agree; so let me be about my business. By the by, the girls will, also, be engaged as well as myself the greater part of the day, so let me just tell you, that you will find my horse in the stable at your entire service, and I recommend your mounting him, and taking this opportunity of looking at the country about us — once more, therefore, let me say adieu."

As I dislike to be considered in the way of

any, who, if they do what they ought, must have sufficient occupation for their time, without having it broken by another, who must be idle from choice or necessity — upon rising from the breakfast table, I retired to my room, and employed myself for an hour or two in writing a few letters, and in adding to a sermon I had lately begun to compose, and about noon I mounted the horse, and set out for the country, in the direction in which I had entered it by the mail. Why I chose this road in preference to another, I am unable to say, unless as it was the only one I was acquainted with; a reason that would probably have actuated any other person, under similar circumstances, to have avoided it. But it so happened that I, in this instance, took it, and after having gone two or three miles, deviated from it, by striking into the very road, and at the very point, which my unknown travelling companion had taken on the day of our journey from town. Had any one asked me if I had any fixed intention of doing this when I set out, or even as I rode along, I should have denied that I had; but having come in this direction, having reached this point, and having no predilection for any

other, I had pursued this way, impelled by a motive I could not explain, and did not understand. I now threw the bridle upon my horse's neck, and suffered him to go his own pace and his own way, on condition that I might freely enjoy my own thoughts, which were roving from the consideration of one subject to another, without any regard to time or order. At length I was roused from my day-dream, by my horse thrusting his head against a gate, and rushing through it, to the no small hazard of my legs. As I had no intention of making any détour from the plain and open road, I thought of turning him about, and making my own choice, when I was diverted from my purpose by the beauty of the country before me; for the hill I was gradually ascending was crowned with a fine wood, which, with great tenacity, had retained more of its variegated, withering foliage, than any of the detached trees around. Before, however, I had approached within a quarter of a mile of this object, the green lane, along which I was proceeding, struck off, suddenly, to the right, into a broad deep, picturesque dell, where, situated at its farthest extremity, directly

under the canopy of the wood, a neat cottage met my eye. My horse followed the path which seemed to lead to this retired haunt, and I determined to resign myself to his guidance. Coming shortly to the bottom of the little valley, I now lost sight and now caught a nearer and more distinct view of the cottage, until, at length, I suddenly came upon it. It was much prettier than any thing I had ever seen in real or ideal existence. The dark brown thatch, sloping down into large projecting eaves, cast a strong, deep shade over the modest and lowly walls that supported it — the neat casement windows, the rustic trellis-work around them, and the little porch forming a vestibule, covered with the straggling branches of a rose tree, full of its elegant, but scentless, flowers; and in front, a small but clean-cut lawn, intersected by flower beds, along which the autumnal shrubs were diffusing their various beauties, while behind the cottage stood a venerable oak, spreading its wide, fantastic branches nearly over the whole of this little domain — the captivating quietness of this scene arrested my fancy, and I gazed on it with sensations of unmixed delight, and emotions that I never before had experienced.

This was not the effect of romance, for I never harboured in my mind any other than natural feelings for natural objects, but the beauty of the little scene, produced by no study, no artificial means to give it effect, carried in it a peculiar interest, and threw a placidity over my very soul, and I conceived, at that moment, more refined thoughts, and purer reflections than had ever, previously, found an asylum in my breast. I heard, I saw nothing living or even moving around me, and having gazed upon it for some time, I, at length, turned from this retired spot, around which peace seemed to hold an undisputed empire, and was just slowly proceeding on my return, when a female voice arrested my steps: — "Why," said a young person of a most interesting aspect, but in a tone of deep sorrow, which rendered that aspect still more interesting, "why will you not come in to-day? Oh! you know not how much we want you, and what joy it may yet occasion my poor, poor father?" While she spoke her face was concealed by her handkerchief, and her utterance impeded by her uncontrolled grief. Seeing me about to turn back, she opened a little gate, formed of the dark, peeled boughs of the oak,

and held it open for me as I alighted; but I cannot describe her sudden consternation when, looking at me, she first perceived her mistake. — "I beg, I beg your pardon," said she, "but I have made, I know not how, an unhappy and a rude mistake; and yet (looking at the animal), this surely is Mr. Alworthy's horse; are you, sir ——"

"Not Mr. Alworthy," said I, "but I am his friend: I come here from no motive of impertinent curiosity, but simply because I have been conducted hither by this docile creature, whom I have permitted to carry me where he would." "Then," said she, "he was sure to bring you where he is always a welcome and a caressed guest. I ask your pardon, sir, but I trust you will see how naturally this mistake of mine has happened. Oh, would that it had been he!" — and again she covered her face to conceal her feelings.

"Tell me," said I, "are you in any immediate difficulty or distress, in which a stranger can offer you assistance? if so, command me, that I may do all in my utmost power. I think you said your father was unwell; can I procure you the relief you require?"

"Thank you, thank you," she replied; "we do, indeed, stand in need of aid, for my poor, poor father is, I fear, at his last, and the consolation he requires is more than his daughter can give him!"

I hung the bridle on the gate, and walked into the cottage. The little porch opened into a neat house-place, on the opposite sides of which were doors leading to two apartments. I followed my guide into the one on the right hand, which seemed to be a sitting room. It was furnished in a simple, but comfortable manner, with here and there an article of worth, indicating the taste and former condition of its inmates. At the further end, upon a couch, laid the sufferer, a dying man, near whom was sitting a decent looking woman, earnestly gazing on his fixed countenance, and occasionally moistening his lips with some liquid, she gently brought in contact with his mouth.

"Here," said his daughter, "here, sir, is my father, whom I have been nursing so long, encouraging myself with the hope that he would be able, by the aid of God, to recover his health, and be the help and blessing of his unhappy child; but that hope has this day fled: only

within the last hour has a fatal change taken place; and as the keeper is from home, and the boy with him, neither his wife nor I could leave him to obtain assistance; not that any aid can avail, unless it be such as our good friend could have administered by his spiritual consolations and prayers." The dying man, on our approaching him, scarcely moved his eyes: there was the stillness of death in every feature, and he riveted my earnest attention. His visage bore so strongly the marks of approaching dissolution, that I could form no conception what he had formerly been; his eyes were deeply sunk into his head, and had lost all lustre; they were glazed and motionless by the chill of death; his jaundiced countenance was sharpened by the wasting of disease, and his mouth opened for respiration, but he was still in possession of his faculties. Though he turned not his eyes, nor made any bodily motion, yet he spoke a few words that broke abruptly from a whisper into a deep sepulchral tone of voice, and evidently mistaking my presence for that of Alworthy, he begged that I should pray with him. His daughter had fallen on her knees beside him in an agony of silent, deep devotion. The keeper's

wife was about to rise to reach me a book of prayers, but I stopped her, for I needed nothing beyond what sympathy dictated, and I performed the duty with all the feeling that a mind impressed with the solemnity and awfulness of such a scene could inspire. The sufferer was evidently moved; he raised his hands and clasped them on his breast. The convulsive sobs of his daughter did not distract him, yet he felt intensely, while a heavy cold damp hung upon his brow; and as I prayed,—"Lord, impute not unto him the follies, nor any of the errors of his life, but strengthen him in his agony; carry him safely through this last distress; let not his faith waver, nor his hope fail; let him die in peace, and rise to glory,"—he uttered a faint "Amen," and with a sigh resigned his spirit to the God who gave it. The keeper's wife now motioned me to lead away the unhappy survivor; and after having afforded her time to vent her first grief I raised her, hardly more alive than he was, at whose feet she had fallen, and led her to the next apartment. I placed her upon a large easy chair, and without speaking, suffered her to indulge her sorrow. The keeper's wife soon afterwards returned, and with her assistance,

and by her suggestion, I helped to conduct the mourner up a narrow flight of stairs to her little chamber, on the bed of which we placed her, and left her to herself. I now enquired of the woman into the situation and circumstances of her lodgers; she told me that she knew nothing more of them than what she had gathered from themselves; they seemed to have met with misfortunes, though they had never, in her hearing, talked of them; they had been brought to the lodge by Mr. Alworthy, who had made every preparation before, and since, their coming, and had regularly visited them, commonly, twice in the week.

"Surely," said I, interrupting her narrative, "they cannot be the persons of whom he was speaking to me this very day. Is their name Newcombe?" "The same," she replied. "And the young lady's name, is it Eliza?" "Just so, sir; they have been here nearly a year, and have ever shown the strongest affection for each other, nor have they ever been separated even for an hour. Ah!" continued she, as she looked through the window, "the flowers there must grow wild, and may die now, for the dear soul will take no more delight in

them. Oh, sir, she is a heavenly-minded creature, and my heart grieves for her."

It was extraordinary that it did not before occur to me that this was the Missionary on whose behalf Alworthy had been so much interested; but as I did not understand they were settled in his own neighbourhood, and as I had not heard them mentioned by any other part of the family as residing near them, the thought had not entered my mind. At this moment a lad of about fourteen entered the house, and putting down a bag of game upon a chair, said, that his father would return home presently, and in the mean time that he was to take the pony from the stable, and carry the game up to the Hall. A thought suddenly occurred to me: I determined to write a note to Alworthy, which I immediately did, telling him of what had happened, and begging him to come hither upon his horse, which I should order the boy to lead beside his pony, and that I myself would return on foot. The keeper's wife readily agreed to this, and the boy and horse were dispatched just as the keeper returned. His wife then informed him of what had taken place in his absence; and after she had promised to keep near at hand, in

the event of the young lady requiring her attendance, I set out upon my return.

I had hardly gained the main road when I perceived, approaching me from a distance, a lady and gentleman on horseback, accompanied by a groom in rich livery. As they came nearer I thought I recognised, in the person of the gentleman, an old friend, and earnestly looking at him as we met, he exclaimed — "It must be Gordon, I cannot mistake him!" "Nor, Harrington," said I, "can I mistake you;" and turning towards the lady I took off my hat. "Let me," said he, "introduce you, Gordon, to my sister: and now tell me what has brought you into these quarters?" The lady and I gazed at each other in some degree of uncertainty; at length, throwing up her veil, she said, "Have I not had the pleasure of travelling with you from town?" It was no other than the Unknown, my companion in the mail! "Frederick," said she, "this is the gentleman to whom I feel so much indebted for his kind attention on my journey hither, whom I have already mentioned to you: it is an unexpected pleasure to find that he is also your friend."

Had this interview, so extraordinary and so

interesting, taken place at any other moment than this, I should, indeed, have derived greater delight than I did; but my mind was oppressed with the scene I had witnessed, and the recollection of the sufferer I had left, and I could not rise to the surface of comfort from the depth of the commiseration and sorrow that overwhelmed my feelings.

"Where are you going?" asked Harrington. I replied, "To the town." "You seem," said he, "dejected, and your countenance betrays some inward emotion: I fear you can't be well: positively you shall take the groom's horse, for you shall walk no further:" and calling to the servant he ordered him to dismount.

"'Tis true," said I, "that I, at this moment, feel much from a scene I have just witnessed, which has called forth all my sympathy. About a mile distant, just under yonder wood, is a game-keeeper's lodge, and a beautiful spot it is; by some accident I found myself, in my rambles, close to it, and there I have met with a circumstance that has affected me much; for it appears that a young lady and her father, by the name of Newcombe, who are only lately re-

turned from the East Indies, have, for the last year, taken up their abode in that sequestered vale; but I cannot detain you now by a more particular account, further than to state briefly, that accident brought me there at the moment the poor gentleman was dying, and I saw him breathe his last." My friends shuddered as I spoke this; and Harrington turned about to his sister — "Who, Harriet," said he, "are these Newcombes at Forrester's lodge!" "You know the spot," said I. — "I may well know it," he replied, "for it is one of my uncle's gamekeepers who resides in it: but, Gordon, mount directly and return with us to the Hall, I want to hear all the circumstances, and you shall ride to the town afterwards on my horse, and the groom shall accompany you to bring it back."

I mounted without further hesitation, and related to them the particular circumstance of my coming upon the cottage, and all that had occurred while I was in it. The Unknown (for I must still, occasionally call her so) lent an earnest attention to every word I spoke: asked a variety of questions, and seemed deeply interested in the whole matter. By this time we reached the lodge

opening to a park, and having entered the gates, gradually ascended a hill by a road winding through a fine wood. As soon as we reached the eminence, the view broke into a wide range of land adorned with noble groupes of trees, and upon a second hill before us, stood an old-fashioned solid-built mansion; while in the vale between, ran a broad stream of water. We rode on, however, without paying that attention to the scenery, we should have done under the influence of any other feelings than such as had taken possession of, and engrossed, our minds. Crossing the bridge, we ascended to the house, and in a few minutes afterwards, reached the mansion, into which we immediately entered. The Unknown soon disappeared, but Harrington led me on to a dining room, and introduced me to his uncle and aunt, persons both very far advanced in years. The old gentleman was one of the old school in dress, in appearance, and in manner. He was one of those cheerful old men, whom the constant endeavour through a long life to make himself beloved by every act of benignity and condescension, had endeared to all around him; and whose happiness springs from the consciousness

of having lived less for himself than for mankind. Harrington had no sooner introduced me to him, and mentioned the circumstance of my being his friend, as well as the late companion of his sister on the road, than he lighted up his countenance with a smile, and shaking me warmly by the hand, expressed his pleasure at the opportunity of making my acquaintance, and entreated me to pass the day with them. The old lady laid down her netting and her spectacles together, and expressed her surprise at the unexpected meeting, and the delight she experienced at seeing one who had taken such care of her niece, by whom it seems I had been represented in the most flattering terms. I was now solicited by both to partake of some refreshment, set out upon a table at the further end of the room, with which I readily complied. In the mean time, Harrington intimated that his sister had something to impart to them, and begged them to go to her chamber and see her, upon which the venerable couple, arm in arm, left the apartment, and Harrington sat down to join in the repast. As they left the room, "There, Gordon," said he, "there go as good a pair of souls as ever existed; what you have

told to Harriet and me will soon be known to them, and I verily believe the comfort of befriending the unhappy young lady whom you have left in affliction, will be a means of adding to the term of their valuable lives, as it will inspire them with fresh energy of mind, and by the charitable exercise of their wealth, will give renewed vigour to their frames. My uncle, in his day, has been a man of considerable reading, has made much observation in life, and what will please you more, has been ever remarkable for the high sense he has retained for religion, a sense manifested by every action of his life. His means are ample, and his mind is liberal; would to God that every man who, like him, has been made a steward of the manifold gifts of heaven in this world, may be able to render such an account, as, I am persuaded, he will be able to make! I should like, Gordon, to know more of the history of those who have been lately living at the keeper's lodge. It seems an interesting case, and to be deserving every consideration; but tell me, what further stay do you propose to make in the neighbourhood, and what portion of it can you devote to us?"

"This question," said I, "I cannot answer; for it must depend, in a great measure, upon what assistance I can obtain for my Church, which is now under the care of a friend, whose engagements are uncertain; but at all events, while I remain, as I cannot leave my good friend Alworthy's family, I will frequently ride this way to see you."

After some further conversation between us, the old lady returned, and taking a chair near me, said, "Harriet has told me of the singular circumstances you have met with to-day at the keeper's lodge. I have sent somebody down to make enquiries after the young lady there; and had I been younger I would have gone myself, but I am too far advanced in life to do such things now: the day was that I could have run across the park in no time; but when people get into years, Mr. Gordon, their strength, bodily and mental, forsakes them: — no, I can only just crawl between heaven and earth, and read the large family Bible; for my eyes are dim, and I can't see the small print of the books of these days: to be sure, we can make use of spectacles, and of great service they are, but then ——" Here she was interrupted by the

return of the old gentleman. "I beg your pardon, Mr. Gordon," said he, "for leaving you so abruptly. I hope Frederick has taken care of you in my absence. I understand, sir, you are now on a visit to Mr. Alworthy, whom I well know by name, and better by character, and should be glad to make his acquaintance. Pray, of what does his family consist?" "It consists," said I, "of himself, his wife, and two young ladies, his daughters." "My reason for asking that question, Mr. Gordon, is because I have long wished to know him, but I have had no means of doing so; for I am now too old to pay and to return visits. Do you think you could contrive to bring us together? Could you not come and pass a few days with us, I mean with Mr. Alworthy's family? we cannot indeed offer them much amusement; but Frederick and Harriet will assist us in making them comfortable and happy, and perhaps they may like the change of air and scenery."

"I cannot answer for them; but if you will commission me to bear any invitation of this kind, I shall take great pleasure in delivering it, and in prevailing upon them afterwards, for my

own sake and theirs, to accept it. I am very sure, whatever their engagements may be, that your attention and kindness will be duly appreciated."

"Then, Frederick," said he, "I will get you to write: no, I will write myself; and so, my dear, unlock your desk, and let me have a sheet of paper."

"That I will," replied the good old lady; "but as to pens, I don't know how I shall suit you; for you say you can't write with such as Harriet uses, and I fear I have no other. Do, Frederick, my dear, get your uncle a new pen out of the inkstand in the library."

After considerable arrangements for effecting this object, and some time spent in the accomplishment of it, the letter was finally written, sealed, and entrusted to my charge, when I requested Harrington to order the horse he had offered me, as it was getting late; and as I saw nothing more of his sister, I only begged my compliments to be made to her, and taking leave of the good old friendly couple, I shortly afterwards reached Alworthy's house. It was dusk when I alighted, but the servant informed me his master was only that instant returned,

and was dressing for dinner, which only waited for his, and my, being ready to be placed on the table. When we were all seated, Alworthy and myself were both much dejected, and as neither his wife nor his daughters could divine the cause of it, they seemed quite at a loss to account for our behaviour. At length, with great propriety, he intimated, that he would communicate something after dinner which would sufficiently explain our manner. After the cloth was removed, he began by informing them that Newcombe had died that morning; and having briefly related the circumstances connected with it, he added that, upon receiving my note he had set out for the keeper's lodge, where he had seen Eliza, and had passed some time with her, in the endeavour to console her, by reminding her how long, and how often, he had prepared her to expect the event that had happened: for though her father's death was more sudden than recent symptoms in his case led him to expect it would have been, yet he had evidently been gradually drawing to his end. "But, Gordon, afflictions do not come upon the most abject creature without the permission of God. True it is, that he is the 'Father of the fatherless;'

for in the very depth of sorrow and despair into which the disconsolate girl was this day left by the removal of the last prop that sustained her, a ministering angel has been sent to raise her to life again; for, while I was with her, an angel in a woman's form came to the lodge, attended by another female. It seems that the tale of Eliza's last sorrow had reached her through you, and she brought with her a variety of things she judged might be useful. If, as is often the case, I am exposed to the view of profligacy and vice, in a thousand hideous forms, in the people among whom I here minister, and my heart has sickened at the sight of human degeneracy and corruption, it has this day been made to beat with high-toned feelings of inward delight at the scene I have witnessed, for I have beheld a fellow-mortal, in the bloom and maturity of youth, one raised far beyond the reach of want, one who has health, and the full power of partaking of the enjoyments of life; I have seen her hastening to the humble cottage in search of a sister, whose situation and prospects were the direct reverse of her own; I have seen her with such feelings as were surely never before expressed, clasp this un-

known, this unfriended, this orphan bereft of every earthly joy, closely to her breast, and mingle tears, drawn by the force of sympathy, from the bottom of the heart, with those of the sufferer, as if they had been the children of the same parent. All that I had said was as nothing compared with the effect of this act of love and unfeigned pity. The mourner wept, bitterly wept, but the tears she shed were such as relieved the anguish of her sufferings; for in the desert void her father's death had created, she found solace from the assurance that there was yet one, although a stranger, who could feel her sorrow, could enter into her sufferings, and could afford relief by the ministration of true and deep sympathy. The ministering Samaritan wanted to persuade the mourner to go to the comfortable retirement of her uncle's house, where she promised none should see her but myself and those who, like her, would attend her; but she declined the kind proposal, determined to remain under the roof which covered the head even of a departed parent; for it seems to have been her fixed resolve never to quit her father's remains until they should be consigned

to the last abode of mortality. The tender-hearted visitor gave her some of the refreshment she had brought with her, and made her again lie down; then, having arranged all things around in comfort for her, she kneeled down by her bedside, and besought me to compose both of them by prayer. Never, Gordon, did I more earnestly and emphatically pray—that God would turn the evil that had befallen the sufferer to the benefit of us all, that we might be able to say, from a happy experience, 'the house of mourning is better than the house of feasting;'—never did I more devoutly ask God to give her a constant supply of his good spirit, to enable her to bear this visitation of his Providence with humility, patience, resignation, and submission to his divine will—that no repining thoughts might arise in her heart to discompose her duty to him, but that all who witnessed her distress, and the cause of it, might, with her, place their affections more steadily on those immoveable things above, and freely resign every thought and design unto him, saying, with holy Job, 'The Lord gave, and the Lord hath taken away, blessed be the name of the Lord!'—After we had passed

some time in this manner, Eliza became more composed, and she gave it me in charge to assure you, Gordon, that she should never forget the kindness and feeling you had shown upon an occasion, that never could fade from her remembrance; and her visitor assuring her that she would again see her on the morrow, left her on the eve of sleeping through sorrow and fatigue. Upon coming down stairs she took me apart, and asked—'Has this interesting creature any relatives?'—I replied, 'She has none! she is now an orphan; a destitute orphan!'—'Then,' she continued, 'she shall not want for friends; for I am commissioned by my good and venerable uncle, Mr. Burke, whom you, Mr. Alworthy, I dare say know by report, to say, that she may confidently look to him in her distress; and, let me add, to me also; and whenever she is desirous of removing from this place, an apartment at the Hall will be prepared for her:'—so saying, she departed with her attendant, and I took my horse and came home, and to-morrow I shall return and make every necessary arrangement for the funeral, which I shall endeavour to have fixed upon an early day, that Eliza may be relieved from the

distress of being exposed, in so small a house, to the hearing and knowledge of every thing passing within it."

"Do tell us," said Mrs. Alworthy, "who this amiable lady is, of whom you have been speaking in terms of such just admiration?"

"That point," he replied, "I am not able to resolve; it remains with Gordon to inform us how he met with this heavenly-minded young woman."

I now recounted every particular that had happened, from the moment of commencing my ride to the moment of my return.—"God's will be done!" exclaimed Alworthy, "these various intermingling circumstances show, how divine Providence makes every thing concur for good; and though discomfiture and grief have been let in upon one tender individual among us, yet I see, behind the cloud that sorrow has raised, the sun ready to break out to dispel the damp that hangs upon our souls; and though we have all been distressed in mind by what we have heard and seen, and our countenances have been made sad, yet, depend upon it, our hearts will be made better; and thus it is, that

good will spring out of what man, blindly, reckons to be evil."

The ladies now retired to the drawing-room, and when they left us, Alworthy fell into a deep silence, from which after a little time he broke, saying, "Gordon, I am considering what can be done for that poor girl; but I cannot tell you how happy the promise of Mr. Burke's consideration of her makes me. I well know his benevolent disposition, and the many acts of solid, substantial virtue he has done: I assure you, I embrace with thankfulness the offer of the good old man's acquaintance, for I have long loved him for his piety and kindness; I shall, therefore, accept his invitation next week, when I shall be enabled, perhaps, to benefit the disconsolate orphan, by devoting more of my time and attention to her there, than I can give while I am at home. Poor Newcombe! his substance has for some time been dwindling away, and nothing was left him but his annuity, and that, you know, has this day expired."

After turning in our minds a thousand schemes for her future maintenance, Alworthy finally determined to adopt her as his child, and to

bring her into the bosom of his family, and I begged that I might have the gratification, unknown to her, of leaving 100*l.* in his hands for her present service, a request which he was obliged to yield to my importunity. We now joined the other part of the family, to whom Alworthy disclosed his intentions towards Eliza, which were received with the most sincere demonstrations of delight. This arrangement had relieved all our minds, and we felt the load of distress which had so heavily oppressed us before, now partially removed. At this moment the servant entered, and informed Alworthy that a gentleman was desirous of speaking to him upon some business, and that he had shown him into the library. Alworthy accordingly left the room, when the females busied themselves in considering what arrangements they should make for the reception of their new sister. Each had suggested something by which her comfort was to be studied, when a message was delivered from Alworthy, requesting my attendance below. As I entered the room, a gentleman of prepossessing appearance rose from his chair, and returned the bow I made him. "This, sir," said Alworthy, addressing the stranger, "this

is my friend Mr. Gordon, whose name I have already mentioned to you. Gordon, give me leave to introduce Mr. Maundrel to your acquaintance. You will be happy to learn the object of this gentleman's visit is one, attended as it is with a peculiar circumstance, that gives an extraordinary interest to every thing that has happened on this eventful day. Indeed all things conspire together to show the truth of the Psalmist's observation, that 'the righteous are never forsaken, nor do their seed beg their bread.' You may remember to have heard me casually mention, when speaking of Mr. Newcombe's distresses in his journey through India, that his daughter Eliza had frequent solicitations of marriage from persons in high estimation and worth in that country, which, on her father's account, she had declined: it seems that the circumstance of Mr, Newcombe's severe illness while on shipboard on his return home, was communicated by some of the passengers to their friends whom they had left behind, and, by such means, it at length reached the knowledge of this gentleman: the unhappy situation, too, of Eliza did not escape their observation.

Now it turns out that Mr. Maundrel was one of those persons who, at Madras, had become acquainted with the Newcombes, and had made proposals of marriage, which, for reasons already stated, were unsuccessful. But suspecting from the accounts that reached him, that Eliza's father could no longer be living, he has obtained leave of absence for eighteen months to come to England; and though he has been here a month, he has only been able to trace the footsteps of her whom he has been seeking, now, to this house. I have disclosed the event that has this day happened and the present state of Eliza's mind, together with the intention I have of bringing her into the bosom of my own family as soon as the funeral has taken place: now, what is it, under all circumstances, that you would advise with respect to Mr. Maundrel?"

"It seems," said I, "that there is only one mode of acting in this case. It strikes me that it would be best for Mr. Maundrel to retire for the present; in the mean time you can break the circumstance of his arrival to Miss Newcombe, and see and watch its effect upon her mind;

afterwards, I think you may venture to inform her of the direct purport of his voyage, and the result, whatever it may be, you can communicate to him."

"Exactly so," said Alworthy, "and I trust, sir, as you are an entire stranger to me, and considering me to stand in the relation of a father, you will excuse my making, what I feel it my duty to do, all necessary enquiries into your character and situation; not that I can have any motives to doubt your word, but, indeed, if you are the person you represent yourself, and whom I believe you to be, I am sure you will not only approve my caution, but do every thing to promote the end at which I aim."

"I have," he replied, "in some measure anticipated your desire, for I have with me a letter of introduction to you from a gentleman not wholly unknown to you, who, hearing of my intention to visit this place, without any suspicion on his own, or on my part, that you would be the person at whose door my enquiries after the Newcombes would rest, gave me this letter, which I have a double satisfaction in presenting to you; and, as I am well known to him, I cannot refer you to any better

person for whatever more you may be desirous of knowing respecting me."

Alworthy read the letter, and shaking Mr. Maundrel by the hand, expressed his pleasure that his introduction to him should have been given by one for whom he had such unfeigned regard, and "now," added he, "let me introduce you to my family, who will be glad to make enquiries after the friends of whose health you bring such pleasing intelligence: but stop: — Mr. Maundrel, I have one word to say which ought to be spoken immediately. With respect to her whom I now consider as my own child, I must candidly and openly tell you what, perhaps, you are not prepared to hear." The stranger here drew down the features of his face into a signification of painful anxiety. "It is my duty to tell you," he continued, "that Eliza Newcombe is an orphan destitute of friends, except those in this house, and now, by the death of her parent, without one halfpenny in the world."

"Then," said the generous lover, recovering himself, "I shall have the satisfaction of showing that my affection is as disinterested as it is ardent and true."

Alworthy again pressed the stranger's hand, and led the way to the drawing-room, when both he and I thought the close of this day better than the beginning.

PATRIOTISM.

PATRIOTISM.

I was walking with Alworthy through one of the streets of the town, when our attention was arrested by a large assemblage of the people collected around the person of an insignificant and dirty looking man, who was haranguing the multitude with greater strength of lungs than of argument, upon the vain boasting of Englishmen of their love of their country when they sat quietly with their hands beside them, while that country was robbed of its greatest and dearest rights, their freedom invaded by the aggressions of ministerial power, and their religion upheld to the scorn and derision of the weak and impious. He was mounted upon a cart that seemed laden with furniture; and in the heat of feeling and the frequent transports of his zeal, flourished a bed-post with as much ease and dexterity as if it had been a crab-stick, so that none ventured to approach very near to

his person. On enquiry, it appeared that upon being drafted into the army during the war, he had turned preacher, and had obtained a licence to avoid the alternative of bearing arms; that he had followed his trade with very tolerable success, and finding assurance to stand in the room of knowledge, and a 'cacoëthes loquendi' to be regarded, if not as inspiration, yet as something very nearly allied to it; he had not unfrequently been a political declaimer as well as a spiritual teacher; and as dissension in religion too frequently begets disaffection to the state, this orator indulged in the determination to withstand the payment of certain lawful taxes, on the score of being marks of slavery rather than of freedom, inconsistent with the honour or the advantage of the country; and though others, equally dissatisfied, had all complied with the exaction, as he termed it, he conceived the officers would be fearful of exciting dangerous feelings, and of raising attention by a solitary and peremptory demand upon him, the only pertinacious withholder.

In consequence of this obstinacy, measures had terminated in a warrant of distress, which was in execution upon his goods and chattels at

the moment he was absent from his house; and now, upon his return, he was venting his spleen and indignation against that country which he dared not to defend; that freedom which was never more grossly broken than by his own conduct; and against that system of religion which had hitherto tolerated his dissemination of principles that were as far removed from reason as they were from revelation. As we turned away from this scene, I remarked to Alworthy, that although the sensible and rational part of the spectators of this farce could distinguish the motives which led this public declaimer to harangue against the severities of which he complained, and saw that there were none but such as he himself had created, and, without which, religion and law would have no protection; yet the mass of the vulgar, who looked on, were captivated by oratory which they conceived to flow from a sense of injured feelings rather than of evil passions; and that nothing but the wholesome restraint of the law withheld the mass of them from siding with the complainant.

"You are right," said Alworthy; "for though it is the honest feeling of the people to side against oppression, or what is made to ap-

pear like oppression; yet in this and in other instances, any measure that can be carried against the existing powers fails not, in such places as these, to gain adherents at all times ready to bear against the law, however that law may be sanctioned by justice or contributes to the public good. But, Gordon, can you be surprised at these things when, in your metropolis and in other parts of the country, demagogues and atheists have set the bold example of holding both religion and law at defiance? when every babbler who has impudence enough to give vent to an unrestrained current of mystic rhapsody —every knave that can commit the crude, indigestible workings of his fanciful and heated brains to paper, scruples not to vomit forth his noxious crudities upon the discontented, and to excite nausea in the public body? and yet these are the men who consider themselves as distinguished patriots, watching over the interests of the people, by filling their minds with unfounded alarms and real discontentment."

"And yet," said I, "their needy necessitous state, and, generally, their equivocal character are impediments to their influence, and prevent it from rising above the surface of low and vul-

gar mischief: my resentment is not excited so much against these as against others who are opulent, who have wealth and character, family and title, and become the great engines of political warfare. It is from the protection of these that the lower demagogues gain spirit or take example; the one aiming at a dangerous, delusive, and most uncertain popularity, the other at a levelling system, and both carrying on their objects at the risk of ruin. It is astonishing, Alworthy, how much the notion of true patriotism is misunderstood. That feeling of nature, that indigenous produce of every clime upon which so much of honour and happiness depends, is, commonly, represented to consist of feelings and principles that lead to disgrace and misery. It is the just boast of Englishmen that no country possesses a freedom so universal as our own, nor, indeed, is there any other that enjoys the blessings of that true liberty which our glorious constitution upholds and protects. In defence of this there is no arm that is not ready to unsheath the sword against the enemy without, or to hold up the buckler to shield it from assault within; and the spirit of true patriotism is excited and promptly

obeyed upon the most sudden call. But, when neither foreign nor domestic foes are openly and avowedly taking the field against it, the spirit, which never dies, forsakes the form and body of it, and it stalks forth among the people in a deceitful guise. Liberty, my good friend, that blessing so great and inestimable, to be pure, must be strained from the lees of licentiousness through the sieve of well-regulated restraint. The attempt to keep it without this refining has often been made, and has not, unfrequently, hazarded our civil welfare, imposing such temporary restrictions as these attempts, alone, have rendered necessary to adopt. Patriotism, therefore, as it is understood by the great portion of the people, is the aim at unrestrained liberty, a liberty which would annul many of the most wholesome laws enacted by the legislature for the equal protection of every rank and denomination of people in the state; and the few that are esteemed true patriots are they, who, on the side of the populace, war against the constituted authorities with the hope of breaking down those barriers set up to keep separate the several orders of the community. These blind leaders, who fancy them-

selves removed at an infinite distance from all interested motives, and presume upon an independence of principle which actuates none but themselves, can justly boast of neither of these distinctions; for the love of popular fame is the reward at which they aim, and a reward to which they cannot attain without binding themselves to, oftentimes, a servile dependence upon what they call 'the people,' that is, upon those who are the most necessitous of the lowest classes, but by no means the body of the industrious, intelligent, and reflecting community."

"True, Gordon," said Alworthy, "and this popularity is of all things the most uncertain, as it is ever liable to a change from causes in themselves the most trifling. Sometimes a single breath will tarnish the hardest-earned fame, if fame it may be reckoned, which can only actually be calculated upon, so long as the supposed patriot is uniform, and consistent in opposing all obnoxious measures bearing upon the people, whether they be imposed by the soundest wisdom and policy or not."

"Aye," said I, "Burke spoke like a man of sense and experience when he said, — 'I flatter myself that I love a manly, moral, re-

gulated liberty as well as any one, be he who he will. When I see the spirit of liberty in action, I see a strong principle at work, and this for a while is all I can possibly know of it. The wild *gas*, the fixed air is plainly broke loose; but we ought to suspend our judgment until the first effervescence is a little subsided, till the liquor is cleared, and until we see something deeper than the agitation of a troubled and frothy surface. I must be tolerably sure, before I venture publicly to congratulate men upon a blessing, that they really have received one. Now the effect of liberty to individuals is, that they may do what they please; we ought to see what it will please them to do before we risk congratulations which may soon be turned into complaints. Prudence would dictate this in the case of separate, insulated, private men; but liberty when men act in bodies is *power*. Considerate people, before they declare themselves, will observe the use which is made of *power*, and particularly of so trying a thing as *new* power in *new* persons, of whose principles, tempers, and dispositions they have little or no experience, and in situations where those who appear the most stirring in the scene may possibly not be the real movers.' "

"Besides, Gordon," rejoined Alworthy, "you are to remember that constituted as the world is, it is clearly the design of Providence the conditions of mankind should be different; and that one portion should be exalted above another is no impeachment of God's justice, so long as all may be honourable, good, and virtuous in their respective stations here, with an equal chance, according to the use of their talents, of happiness hereafter. They, therefore, who labour to produce an equality of rank and condition of life, aim at the subversion of that order which God, in his wisdom has established, and will ultimately find all schemes for the accomplishment of this purpose must be unavailing; while by a pertinacious adherence to them, these levellers exhibit, not only an ignorance of moral government, but, impiety in warring against heaven. There are peculiar virtues attached to every station of life, by the practice of which faith to God and love to our fellow-creatures may be exercised, and man is enabled from the most degrading state here, to rise, through the merits of his Redeemer, to the most exalted station hereafter. Commonly, too, to the highest rank is attached the greatest

responsibility, for it has been awfully pronounced 'how hardly shall a rich man enter the kingdom of Heaven,' intimating how apt worldly cares and wealth are to bend the mind to their frail, but alluring, influence. It was the same reflection that prompted the prayer of the wise Agur, to be placed in a middle station, where he might be equally removed from the temptations of riches on the one hand, and the despair occasioned by abject poverty on the other; and in the prudence and security of this choice, the wise of all ages have agreed. It is as impious for the lower classes to murmur at those who are gifted with enlarged understandings, and are placed in ranks above them, as for their superiors to repine at the health or the contentment of those who are subordinate. Happily for us, human happiness does not, exclusively, depend upon outward gifts and blessings; it hangs entirely upon the mind, and that mind may be elevated by present enjoyment and future hope, as well in an humble as in an exalted condition." *

* The necessary degrees of society, each serving as a prop to the other, and all in turn ministering to the several wants of each, so that, as one link broken de-

"Doubtless," said I, "the external appendages of life are the free gifts of God bestowed on those whom he chooses: whether they be converted to blessings or not, depends upon the use to which they are applied: they are additional talents intrusted to the care of those to whom they are consigned, and 'to whom much is given, of them will much be required.' Among the angels of Heaven, we are taught, there are ranks and gradations; and if the same subordination exists here, who shall repine without incurring guilt?—

"Pride still is aiming at the blest abodes,
Men would be angels, angels would be gods;
Aspiring to be gods, the angels fell,
Aspiring to be angels, men rebel.
He who but wishes to invert the laws
Of Order, sins against th' Eternal Cause."

Equality was not designed by God, nor can it be established by man; for, supposing, for

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stroys the chain, when one of these is destroyed, the whole is enfeebled, are well advocated by the Apostle, when he says, "The eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you." See 1 Cor. xii. 14—26.

the sake of argument, that it could, how long would it subsist? Not a day! The prudence, the skill, the industry of one man would give him pre-eminence over his fellow-man who possesses not these inclinations and qualities; and that the industrious and indolent, the prudent and the careless, should hold the same rank in the scale of human estimation, is to derange the harmony and order of society—of the world—of the universe itself. And if men by honest labour and diligence acquire earthly possessions, it is only strict justice that they should have the power to leave them to their children and relatives, or who is there that would labour or exert his diligence at all? The subject is too clear to admit of a doubt, nor are there any disposed to disarrange this order but such as are profligate, idle, and abandoned; and they who make the attempt to create confusion in the state, by inciting such minds to discontentment, and who mask their designs under the disguise of patriotism, are the veriest enemies of God and man."

"Now," said Alworthy, "take the subject upon religious grounds: silent, indeed, adverse as Christianity is said, by some, to be on this

matter, we shall find in the conduct of the divine Jesus, and in the precepts of his Gospel, ample materials for drawing the character of a true patriot*—of one who lived reviled, detested, and persecuted by the constituted authorities of his country, and who yet never forsook it; who never raised the voice of treason

* Soame Jenyns, in his "View of the Internal Evidence of the Christian Religion," shows patriotism to be directly opposed to Christianity. "Christianity," he says, "commands us to love all mankind, patriotism to oppress all other countries, to advance the imaginary prosperity of our own. Christianity requires us to imitate the universal benevolence of our Creator, who pours forth his blessings upon every nation upon earth, patriotism to copy the mean partiality of a parish-officer, who thinks injustice and cruelty meritorious, whenever they promote the interests of his own inconsiderable village. This has ever been a favourite virtue with mankind, because it conceals self-interest under the mask of public spirit, not only from others, but even from themselves, and gives a licence to inflict wrongs and injuries not only with impunity but with applause; but it is so diametrically opposite to the great characteristic of this institution, that it never could have been admitted into the list of Christian virtues."

Had this writer understood the evidences of religion no better than the feelings of genuine patriotism, he would have been totally disqualified as an advocate of Christianity. He has drawn his notions of patriotism with the bigotry of the Jew, rather than with the liberality of the Samaritan.

against it; no, not even in the agonies of an ignominious death which he suffered when the malice and rancour of the whole state was levelled against him. Did he not, upon every occasion, demean himself as the best and most exemplary subject, avoiding every possibility of giving offence to the civil power, asserting the prerogatives of the government and the authority of the rulers, and suppressing every rising of popular ferment excited on his own behalf? Did he not rigorously comply with every form and ceremony legally enjoined, and pay that tribute from which, by birth, he was exempt? And though in the character of a teacher sent by God, he failed not to expose the injustice, the rapine, and fraud of those in power, yet in all matters, agreeable to the law, he inculcated submission and respect to them: and in all this there was nothing servile or slavish, for he hesitated not, in the discharge of his important mission, to reprove the rulers and elders of the state, for failure in those points which it fell to his charge to notice; and so far from entertaining fear for his personal safety in the execution of his office, that, when threatened by Herod, he sent an open message of defiance to his

unjust and malicious rancour against him; and yet, at other times, when he considered the perverse blindness of those for whose salvation he was sent, and who had received him with such demonstrations of hatred and contempt as might lead to a commotion between these opponents and his own adherents, did he not withdraw from the spot, and delay to visit it again until the evil passions of his enemies had subsided? And when the people referred to his authority, whether they should pay, or should withstand, the tribute exacted from them by a heathen conqueror of his country, did he not with the most consummate wisdom give judgment, in a manner, that neither side could dispute the justice of his decision? He was no promoter of sedition: when the ungovernable impulse of the people led them to look upon him as fit to be their king, did he not, unlike the demagogue patriots of our days, instantly suppress the feeling, and sending them to their homes, did he not himself retire from the busy scenes of life, until time had allayed the warmth and impetuosity of their feelings?"

"Be it remembered, too," said I, "that he spoke nothing in secret. His acts were open to

the cognizance of the rulers, and upon every occasion, even where, as a delegated messenger from heaven, he exposed their vices and errors, he uniformly showed deference to their stations and to their authority in all legal acts. He was a patriot, indeed, endued with the most exalted feelings for the welfare of his country. He went into no city of the Gentiles. It was only upon rare and extraordinary occasions that he listened to a foreigner, so entirely, in the first instance, were his affections fixed upon the salvation of his own Israel. Did he not, in the true spirit of patriotism twice affectionately and pathetically declare, 'Oh, Jerusalem, Jerusalem, thou that killest the Prophets and stonest them that are sent unto thee, how often would I have gathered thy children together, as a hen gathereth her brood under her wings, and ye would not?' Was it not in the same tone of unaffected patriotism, when, from the heights of Mount Olivet, he looked down upon that once holy and favoured city, and, in spirit, foresaw her desolation, that he lamented and wept over her with great emotion? and was not the abrupt manner in which he expressed himself, an indication of the genuine sorrow of his heart? 'If even thou hadst known,

at least in this thy day, the things that belong unto thy peace, but now they are hid from thine eyes!'—Could the same noble spirit of his country's love carry the good Shepherd further, than by moving him to lay down his life for his sheep, when it had been prophetically declared, 'it was expedient that one should die for the people?'

"The love of our country is a feeling that clings to the breast of every rational creature, let that country be what it may, and the breast that harbours it, one that locks within it more of misery than of happiness. It is not in the mere power, or from the tie, of friends and relatives, that alone endears it to the heart; it possesses charms that cannot be spoken, that cannot be wrested from it. Ask the Caledonian, why he prefers his rocks and naked mountains; the Hibernian, his Erin land; the American, his swamps and forests; the Russian, his snows; the Arab, his arid sands; the Indian, his burning sun? Or ask the Icelander why he continues to dwell upon a spot which to-day is, and to-morrow is no more; which carries no outward beauty of appearance; where the sun seldom shines; where he is cut off from communion

with the world; and where he places his uncertain dwelling upon a volcanic foundation which may be thrown down by the earthquake, or, instantaneously projected upwards, the sport of an eruption? They will one and all tell you, that their native soils are dear to them, far dearer than all others. They will all tell you, that the most gorgeous scenery that can charm the eye, the most equable clime that may soothe the body, cannot prevail upon them to quit the soil that has given them birth. That the air they have first drawn has ever been most congenial to them; that the land of their birth inspires them with a feeling no other spot of earth can give: —

'Breathes there the man, with soul so dead,
Who never to himself hath said,
"This is my own, my native land!"
Whose heart hath ne'er within him burn'd,
As home his footsteps he hath turn'd,
From wandering on a foreign strand!
If such there breathe, go, mark him well;
For him no minstrel-raptures swell;
High though his titles, proud his name,
Boundless his wealth as wish can claim;
Despite those titles, power, and pelf,
The wretch, concentered all in self,

Living, shall forfeit fair renown,
And, doubly dying, shall go down
To the vile dust from whence he sprung,
Unwept, unhonour'd, and unsung.'

And this is not the mere feeling of the present times, but of every former age. It was so with the Jews of old; for when driven from the land of their inheritance into a strange country, their spirits, their strength, and their hearts forsook them.—'By the waters of Babylon we sat down and wept when we remembered thee, Oh Zion! As for our harps we hanged them upon the trees that are therein; for they that led us away captive required of us then a song and melody in our heaviness — Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land?'— And it was the genuine feeling of true patriotism that prompted the Psalmist to declare in the name of the whole nation, as one man, —'If I forget thee, Oh Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth, yea, if I prefer not Jerusalem in my mirth.' — It was the bitterest portion of the sentence passed upon the wicked son of Josiah, that he should not only be carried captive into

Egypt, but that he should 'no more see his native country.' This denunciation solemnly repeated by the Prophet marks, in the strongest manner, the heavy distress with which such a punishment was attended.* — The examples of Scripture, therefore, and particularly that high one of the Saviour, stand as models by which we may estimate the character of a Christian patriot, a character founded on the principles of love to God and man; submission to lawful constituted authority; firmness in the maintenance of inflexible justice; conscientiousness in the preservation of public virtue; and a zeal for the exercise of every peaceful act that may promote wisdom, industry, and intelligence in the state, and hold that state forth to the admiration of the world! Now there is no man, Alworthy, however insignificant he may seem from his station in life, that may not in some way or other contribute to the good of his country, by an attention to the principles which constitute this patriotism, whether it be by an exemplary submission to every law of God and man, by his attachment to the person of his

* Jeremiah, xxii. 10, 11, 12.

sovereign, or by the labour he cheerfully undergoes for the benefit of those connected with him, or by becoming an example to those among whom he lives, of prudence, honesty, and orderly conduct."

"And what is more to be considered," added Alworthy, "there is no need for such, or for any others, to become mere passive spectators, servilely gazing upon what is passing on the arena of political life, devoid of the sensibilities of nature, conceiving a tame submission to the enactments of the government under which they live to be that acquiescence which is enjoined by the religion they profess; no, it is their duty to keep a watchful eye upon what is passing, and to guard and protect with vigilance and courage those rights which they inherit, and which the constitution recognises. This is indeed a duty they owe themselves, their children, and the state itself. The vigilance of the people and their justifiable resistance to whatever tends to abridge their liberties, or to alienate their rights, is the best protection of the constitution. It is the tenaciousness of infringement that keeps, within their proper limits, the three great branches of the state,

and guards equally against the undue aggression of any of them. We have been truly told, that, 'as Englishmen, the least considerable man among us has an interest equal to the proudest nobleman in the laws and constitution of his country, and is equally called upon to make a generous contribution in support of them, whether it be the heart to conceive, the understanding to direct, or the hand to execute. It is a common cause in which we are all interested, and in which we should all be engaged.' — Now this is a position which none, however elevated in rank or power, are inclined to deny. The inherent right is readily acknowledged, the only point that excites distrust is the improper manner in which this privilege is too often attempted to be enforced. We are no more to submit to the mad decisions of an inflated populace, than we are to any oppressive arbitrary act of the legislature. If power is to change hands, and be invested in those who are ignorant but heated, instead of the wise though oppressive, we gain no advantage. No; in all matters where we think ourselves aggrieved, we have a constitutional form of remonstrance, beyond which all is sedition and

faction. The voice of the people will ever carry its proper weight when it speaks with respect and dignity. The higher powers must, and ever will, show it deference when it comes from the people, and not from the rabble; when such remonstrances are supported by the weight of argument and reason, and not by the heated and perturbed feelings of violent, infuriated mal-contents. The sacred mode of legitimate appeal made by petition loses its effect, if, as is too often the case, the remonstrants are known to have been selected from the mass of the lower classes, at the instigation of a restless individual, or of a party against the state; but the appeal is irresistible when it is found that the petitioners are indiscriminately composed of all orders of the community. It is in political, as in all other affairs, that violence is to be regarded with suspicion. It is the character of Englishmen to be persuaded, but not driven, into any measure; and the same holds good with respect to the state. It must ever listen with patience and attention to what is wisely and calmly submitted to its consideration, but it is with difficulty induced, and without the feeling of

being inclined, to pay regard to what is urged with compulsion and a want of respect. It may be said that respect is as much due from one side as the other; and so it is, for if an act of the legislature is attempted to be forced in all the pride and overbearance of power, in opposition to the feelings of the nation, it then, indeed, becomes natural that a sense of its indignation should be manifested, provided it be done in a constitutional manner. In short, the feelings of respect must be mutual, and so long as it is preserved on the one side, no pretext can be established for a want of it on the other; and if this were to be taken as a general rule, public peace would, perhaps, never be violently disturbed.

"With respect to government, patriotism may be shown as well by an honest and firm opposition to its general measures, as by a conscientious and honourable support of them. It is as contrary to the constitution of man, that every individual should entertain the same opinions upon every matter, as it would be injurious if they did. Talent, skill, ingenuity, and knowledge, like latent fire, are only excited by collision and contact. We can no more be all uniformly of one mind than we can have

the same taste; if it were otherwise, our nature must be decomposed, and undergo some different process before it could be fitted for such a change. Our senses, though given for the same end, and employing the same modes of attaining that end, from the differences of mind, receive impressions not uniformly the same. An object strikes the eye of one in a different manner from another: the same flower yields a scent that may be agreeable to me, and obnoxious to you;—that feeling which excites the sensation of pleasure to this, frequently gives discomfiture to that, person; and the same is even more strikingly observable of the taste. It is, therefore, not merely uncharitable, but unnatural, to condemn any one who may differ from us in opinion upon political topics, if that opinion be the result of real conviction: he may not, perhaps, have the talent to take in all the reasoning that may be adduced to alter his sentiments; or he may have greater tact in perceiving the error under which we labour; but this should engender no animosity towards one another, or lead either to suppose that the judgment of his opponent is not the result of his experience and belief. It is our duty to bear

as well with the religious and political differences of our neighbours, as with their infirmities and sickness. The only point to be ascertained is, whether their opinions upon either be the conscientious result of conviction; a conviction arising from actual investigation of principles; from a sense of what is true and just; of what springs from actual belief; and not from the desire to gain some sinister end, incompatible with the real dictates of reason, or to give way to a feeling which is grounded upon party, or any other such unworthy consideration;—whether, in short, the opposition rises from conscience or from personal feeling; that if from the former, it may claim our regard; if from the latter, it may merit our contempt. But in all cases, whether in political opposition or religious dissension, there is a criterion which serves as an index to point out the true source whence the difference arises. The measures of government may occasionally excite, in warm and honest minds, strong disapprobation, but if the same feeling be uniformly produced by every act indiscriminately, the motive may fairly be suspected to spring more from hatred of those who turn the wheels of the great machine, than from

disapproval of the principles on which the engine is constructed. There are those who will yield no merit to such as differ from themselves, although there are times when, by the strongest force of invention, they can raise no plausible pretence for withholding it: such opposition springing from prejudice, bigotry, and ill will, must ever be contemptible, and yet, in ordinary life, nothing is more common. The same perversity, so strikingly observable in political concerns, is manifested in those of a religious nature; for it is an observation not to be overlooked that the Dissenters from our Church are, in the mass, not only hostile to our Establishment, but are, almost, uniformly so to the government under which we live—disaffection and dissension commonly go hand in hand. It is true, that Church and State are happily so intimately united, so closely combined, that good or evil to the one usually extends to the other, and yet both of them tolerate, to a degree confessedly not to be expected from any other religious sect, the enjoyment and free dissemination of their respective religious tenets, so that it is not easily understood how this should encourage a feeling of

hostility to the executive power, or why loyalty should so rarely be found among them."

"True," said I, "it does not seem easy to account for this; but the same principle which leads unstable minds to lay claim to the honour of high patriotism, while they call in question the wisest acts of the legislature, tends, also, to establish an independency of mind upon the subject of religion, by throwing off allegiance to the Church, and to the doctrines and opinions in which their forefathers lived, and in which they themselves were, many of them, born. It is natural to suppose that the ignorance of the vulgar, and the consciousness of possessing neither the talent nor the powers of a deep investigation, or to scrutinise and expound religious creeds and doctrines, would have bound them to the forms of a religion, to which they had been familiarized from their infancy. But pride and presumption carry their restless minds into novelties, by which they think to show powers of discrimination, and give proofs of an independent soul; and thus setting themselves above the wisdom of others, and many of them exalting themselves, also, above the necessity of a carnal knowledge, act upon the dictates of

a frenzy which they mistake for inspiration. But if the civil government is, in their estimation, out of joint,—if the skill of the pilots who direct the helm of state is in their estimation folly, or what is worse, knavery,—it is no longer a matter of surprise that the same people should see in our Church neither safety nor salvation, and, therefore, hurrying with perturbed feelings from the sanctuary before which their forefathers bowed in simplicity and devotion, take shelter in conventicles, where ignorance is transformed to arrogance, and pride assumes the garb of independence, from which may be hurled the winged arrows of faction, or the poisoned shafts of schism. Speaking on this point, Alworthy, I am surprised that so many of our own professional body, and of the higher classes of the state, should be led away by, what I conceive, to be a mistaken notion of liberty and toleration, even till they forget that the Establishment itself, at length, almost needs to be tolerated by those to whom she has lately been so lavishly beneficent. As long as the object of Dissenters is that of a conscientious enjoyment of their religious principles and worship, I would, willingly, concede all that can

be fairly required, or securely given; but when I perceive their aim to be at political power, I must pause before I would grant them their demands, disguised under the name of religious restraints and disabilities. To me, it appears quite plain that every act of indulgence granted to them beyond the line of policy marked out by William the Third, who, we must remember, was a Whig king, only gives occasion for them to advance fresh demands. Thus, point after point is yielded, till, at length, the Establishment, however lauded by senators, and beloved by the faithful of her children, is left like an ancient trophy, adorned, indeed, with marks of glory, but showing that those to whose honour it was erected have power to achieve no more. Every thing is given up to Seceders, while the Church, with all its apostolicity and tempered zeal, is abandoned to stand or fall, an additional impetus being communicated to its downfall by taking from her foundations stone after stone; so that if its component part should separate above, destruction is almost inevitable. Would to God, that all her members could see the necessity of the closest union, and the danger

of aiding her enemies by their internal divisions !"

" Heaven forbid!" exclaimed Alworthy, with an enthusiastic emphasis, " Heaven forbid! The destruction of our Church Establishment must carry with it the ruin, also, of our form of government. Then farewell my country! Farewell the land of social liberty, the generous nurse of all that is good and great in intellect, and excellent in practice; where freedom is best understood, because every man is a sharer of it! — I cannot bear to contemplate it."

" But," said I, " however dark and gloomy the cloud is, which, like that seen by the prophet, carries the tempest in its womb, we must behold it, and brave its fury. How much is it to be deplored that a supineness should overcome those who, in this cause, should be, like their ancestors, the intrepid assertors and defenders of the rights of their common mother; a supineness threatening us with those ills which mistaken liberality has let loose upon us. The banks and barriers of safety are removed, and who shall say with Virgil, '*sat prata biberunt?*' Rather will not the effect of this be, like one of those inundations so characteristically

described by Homer, which sweeps all away into one common, undistinguishable ruin? Those who abet these innovations may indeed, like Canute, say to the advancing waves, 'Retire!' but, like him, will find their voices drowned in the clamour of the roaring waters.

"That there are dissenters, however, who are men of true piety and virtue, and of strict conscientious feeling, no one will deny; and all such as are really of enlightened minds, who are liberal and open, I venerate as I would any possessing the same qualities of my own Church; and, in truth, Alworthy, to these I lean with infinitely greater attachment than to those of our own body, whose austerity and want of liberality, and true Christian charity, I must ever condemn. A conscientious, open, well-meaning clergyman, stands high in the opinion of the dissenter, who is a dissenter upon principle; infinitely higher indeed than in the estimation of his serious brethren. Where, among the honest seceders from our Church, do you find ministers who stigmatize their brother ministers, in the manner that characterises that part of our clergy, who have given to themselves the pre-eminent title of "*Evangelical?*" — Without,

however, touching further upon a topic which I know, Alworthy, gives you concern, but which candour occasionally obliges me to mention, it would be unjust to class all dissenters from our Church among those who cannot be reckoned good subjects of the state, although this notion, illiberal as it is, prevails to a lamentable extent; but certain it is, that among them are found those who, under pretence of defending the constitution, are the greatest disturbers of the public peace; neither is it unjust nor uncharitable to declare, that among the lower orders there are but few who have any loyalty, and even among the higher orders the number is inconsiderable. Now this want of loyalty, or attachment to the person of the sovereign, 'whilst the legal conditions of the compact of sovereignty are performed by him,' is not only the contemptible deficiency of a narrow mind, but is, also, an act of positive sin. 'The right divine,' and 'the sacredness of kings,' which was once upheld to screen and protect oppression, and to render valid the actions of profligate and tyrannical princes, is a bubble that has long since been burst; but the character of a monarch who conscientiously rules to the best of his judgment, and with the endea-

vour to show himself the father of his people, is declared sacred by the written word of God, and ought to be acknowledged so, by every honest and religious man. For evil-minded or thoughtless persons to speak of him with disrespect, and much more to hold him up to the scorn and derision of the vulgar, is a direct offence against the laws of God and man. The same authority that commands the Deity to be feared, enjoins honour to be shown by the subject to the prince."

"True," said Alworthy, "and when a flagrant breach of the law (Levit. xix. 15.) was committed by the High Priest of the Jews, sitting in his own Court of Justice in trial upon the person of Paul, and Paul reproached him for the illegal act, and being reminded that he was rebuking the High Priest of God, the most sacred and honoured person in the nation — although the Apostle, strictly speaking, might have justly challenged the sacredness of his character as less so than his own, yet he checked the warmth and impetuosity of his feelings, declaring that he had looked upon him simply as his judge, not aware of his being High Priest also, or he would not have used

an expression the law of God prohibited, when it commanded, — 'Thou shalt not speak evil of the ruler of thy people.'"

"Well," I resumed, "to preserve this sacredness of character it was the earliest maxim of the English law that 'the King can do no wrong;' that is, 'every ungracious or severe exertion of the prerogative should be placed to the account of the minister, but that whenever an act of grace or benevolence was to be performed, the whole merit of it should be attributed to the sovereign himself.' And a wiser enactment could never have been made, calculated to set the monarch higher in the estimation of his subjects, and to disarm them of every motive of harbouring disaffection to his person. With the private character of the Prince we have no more concern than with that of any less illustrious person: his privacy, like ours, is sacred and impervious to every eye but that of God. But it is the misfortune of Princes to be debarred, in a great measure, from that which is the common right of the lowest of their subjects. Their actions are so much the object of concern to those who desire to be ranked in the number of such as are

admitted to the observation of them, and to those who lie in ambush to misrepresent them, that their very privacies are public; and so great is the desire to communicate whatever is supposed to be unknown to others, that insinuations, surmises, and circumstances without foundation are propagated and believed with avidity. If, Alworthy, it be a fair criterion for our judgment, in the common concerns of the world, to believe but half of what we see, and only a fourth part of what we hear, the ratio should be increased when applied to the private affairs of Princes. It is this open communication of the privacies of the palace that tends to lessen the esteem of the vulgar for the character of the monarch; for if he who is ever to be held as the peculiar object of reverence, and, on that account, withholds himself from too frequent an exposure of his person to the public eye, — if he is to have the employments and engagements of his retirement laid open to the common view, and, under the misconceptions of folly or the aggravations of malice, is to have the respectful veil of silence withdrawn, that the idle and disaffected may censure; the character of greatness and of majesty is in-

vaded by an impertinence that lessens and degrades it; by an act of grossness that must ever be offensive: and what noble or ingenuous mind could from such a mass of false, base, and unauthenticated materials, attempt to draw the character of the sovereign? And yet there are not wanting those who readily snatch at these, and without even attempting to modify the discrepancies that result from them, and, much less, to dispute their truth, frame an image of the king from their vain distorted fancies, their perverted feelings, and their monstrous passions, and then ask if such a personage as they have drawn, can claim the veneration and respect of a great people and nation. Show these malicious *cognoscenti* the portrait of their Prince, painted in the colours of his national public conduct upon the hearts of the honest, the wise, and the respectable part of his subjects, and they deny the likeness, not because they do not recognise the true features, the force, the expression, and the tone of the original, but, because the portrait is not to their taste, and accords neither with their sense nor feeling. If it be contrary to the laws of God that any man should 'speak evil of the ruler of

the people,' and particularly of such a ruler as conscientiously and justly discharges his high duties, the law is violated in a much greater degree if he shall attempt to hold him up to the scorn and ridicule of those who ought to honour and revere him. I allude not to those despicable creatures, who, to gain the veriest trifle, scruple not by obscene, extravagant representations of his person, or by any other means not less indecorous, to excite the laugh of fools; for wretches of this stamp are infinitely too contemptible to deserve a thought; but of those who, confessedly possessing talents and genius, attempt to exalt the character of both, by prostituting their high gifts to the worst and most corrupt purposes of nature, and who, heedless of displaying their wit at the expense of their discretion, extend the licence they claim, as poets, into the unwarrantable latitude of pointing contumely at him, whom if they will not exalt, they ought not to degrade. And yet this is only looked upon as the privilege, and not the excess, of liberty — but an excess it is of the most dangerous kind. It seems almost incredible that two of the greatest poets in the present enlightened, polished, and liberal age, should

have attained to a pre-eminence in disloyalty commensurate with their distinction as the greatest favourites of the muses. How often it happens, Alworthy, that the richest gifts of Providence are perverted by the recipients! It has been remarked, that they who are characterized by an extraordinary genius are frequently deficient in some attribute of their nature. We have seen instances of great learning connected with the palpable want of common sense—men of the greatest science weak upon all other points but those in which their profession is concerned—great scholars habitual drunkards—great poets equally great profligates; and if in the two instances before us, a counterbalance were to be sought to the just possession of their laurel wreaths, it might be found in the want of loyalty to their prince; but even if this, great and deadly as it is, be not sufficient to poise the celebrity to which they have otherwise attained, the beam on which their fame is hung, flies speedily aloft when their immorality and licentiousness touch the opposite scale. One, in the proud vestments of poetic majesty has clothed the misanthropic, gloomy atheist; the other, with lascivious charms, and in numbers

of the sweetest melody, has attempted to usher profligacy into the society of the virtuous; and yet the former has been sublime, and the latter beautiful! But sublimity falls from its high estate when it apostatizes to blasphemy; and beauty ceases to charm when leagued with vice. The bankrupts in virtue defraud their creditors of the few valuables they possess, and flee to splendid immorality for subsistence, when their little stores are exhausted. Miserable wretches are they, when that which was given them for a blessing is converted, by their own means, into a curse!" *

* Since this paper was first printed, death has arrested, in the mid-career of life, the greatest of these poets, and it is a subject of deep regret that he has not been spared either to repent of the mischief he has done, or lessen the evil he has so widely spread. Posterity would charitably forgive the errors of his life, and would willingly throw a veil over the aberrations of his mind, but it cannot be indifferent to the shock which society has sustained, nor can it be unmindful of the injury it must continue to receive, from works that remain as lasting memorials both of the poet's genius and his shame; works, many of them filled with a poison that no antidote now can reach; works, some of which deserve the execration, rather than the praise of man, inasmuch as while they show how the sublimest genius was united to a malevolent, vicious, infidel mind, have severed sacredness from wedded love,

"Gordon, argue as long as we will, we must come to this conclusion," said Alworthy—"The best Christian is not only the best, but the happiest, subject. He who knows how to render obedience to God, is at no loss how to submit himself, with dignity and grace, to his earthly sovereign, and thereby approve himself a true patriot. As long as religion and virtue are revered, so long will vice, immorality, and profligacy fail to advance in the state, though in the disguise of freedom it may be supported by the clamours of a mob, the countenance of the rich, or the liberality of a proscribed noble. The man of high rank manifests his patriotism by answering with his person, his abilities, and his fortune, the call his country makes upon him in peace or war. The man of fortune, by supporting the moral and religious institutions of his

infamy from licentiousness, clothed vice in the splendid robes of beauty, untied the bands of social and domestic union, robbed the heart of its dearest comfort, and torn from man his religion, his happiness, and his God. Heaven grant that the detestation his works of *impiety* have excited in the breast of the good and virtuous, may operate to make others cautious how they proceed in their attempts to purchase fame at the expense of virtue and religion.

country, and by his example as a Christian citizen, by his benevolence, his personal intercourse with his dependents, by his fame and character, upholds the same. They who follow employment in commerce, or any other honourable means for the subsistence of themselves and families, may manifest the love of their country by industry, example, upright conduct, and the support of a good name; whilst the very lowest of the people, by respect for those above them, by gratitude, by a cheerful obedience, by industrious habits, by virtuous lives, may exalt the character of their country, and approve themselves as highly entitled to the distinction of true patriots as any other order of the community."

"Alworthy," said I, "I wish we may be as closely united in sentiment upon every other subject as we are upon this; fain would I that we should be like Jonathan and Saul, 'pleasant in our lives, and in our deaths not divided.'"

AMUSEMENTS.

AMUSEMENTS.

Soon after breakfast one morning, Harrington suddenly made his appearance, and notified to our party, that as it had been agreed they should this day proceed to Broome Hall, on a visit to his uncle and aunt, his sister would shortly follow him with the family carriage to convey them thither: he proposed, also, that Alworthy, taking his own horse, and I, mounting another which his groom had led for that purpose, should leave the ladies to find their own way, while we rode thither at our leisure. This was as soon agreed to as proposed, and the day continuing fine, we all set out about noon, in the highest spirits. Our guide, desirous of taking us out of the common beat, deviated from the road by turning from it, through some hunting gates, into the fields, and led us by devious paths through a country presenting a variety of pretty objects; at length, pointing to a house partly hid in plantations, and partly concealed by the inter-

mediate rising ground, he remarked, "That is the residence of Mr. Chace, of whom, probably, you, Mr. Alworthy, have heard; he is considered, as I dare say you well know, the best fox hunter and the strictest preserver of game in the county, and consequently against whom the poachers carry on a continued warfare: if you have no objection, as I have something I want to communicate to him, we will turn our horses' heads that way, and call upon him."

As this proposition met with no impediment, we proceeded to the house, and passing through the entrance gate to the grounds, took the opportunity to observe the order in which all things around us seemed preserved, showing at once the watchful eye of a master alive to his own interests and the improvement of his estate, and whose attention to these things had before been manifested by the perfect manner in which all the lands for a considerable distance around him had been husbanded — the fences so good — the ditches so clean — the farm, and other, houses in such perfect repair — corn stacks so large and well thatched, with every other indication of skilful management.

As we approached towards the house, a simultaneous barking of all the *canine* greeted us from the kennel and stables, which brought up to the front door a servant who required no other summons, while a groom and his helper appeared at the same time to take our horses. We were immediately conducted forward to the dining-room, where, on a spacious table, was placed more than sufficient to assure us of our host's hospitality, and of the substantial manner in which he was accustomed to treat himself and his guests. Mr. Chace now made his appearance, and though not a young man, nor indeed, an old one, he evidently piqued himself upon his dress, in which there was great propriety blended with a studied consistency. His broad brimmed hat was smoothly brushed; his fustian shooting coat fitted him to the greatest nicety, and though retaining every description of pocket, of various snug and handy dimensions, preserving, also, a shape that served to show, not only a fine manly figure, but, the hand that fashioned it to have been of no ordinary superiority. His stout long leather gaiters, and well-oiled thick shoes, showed him alike prepared to encounter hedge or ditch, wood or bog, in the pursuit of

game. He received us with great civility and kindness, and proceeded at once to call our attention to the good things before us, by making an attack upon a large joint of cold roast beef, which graced the bottom of the table; at the same time holding out to our view a variety of other articles placed on the sideboard, and placed there, for the obvious reason of there being no room for them on the table, broad and ample as it was. I perceived, while Harrington was engaged in conversation with his friend, Alworthy's eyes turned upon the various pictures which hung around the apartment—masterpieces of art in perfect accordance with the taste of our host. There was over the chimney-piece an extraordinary well executed painting, representing the top of a small round table, covered with a coarse table cloth, on which were placed a large loaf of bread with no ordinary quantity of kissing crust, a plate, a triangular indented piece of cheese, a homely knife and fork, a wooden salt-stand, a bottle of beer, and a long ale-glass filled with frothy, sparkling, transparent beverage. The bread and cheese were painted so naturally, that a hungry sportsman at mid-day might have been tempted to seize upon them: the light falling on

the bottle and reflected on the cloth was so exquisitely delineated, that fancy could hardly question the reality; while the texture of the cloth, and the manner in which the knife and fork were raised upon it, could not but strike the most common observer. A larger picture, to the right, represented the interior of a larder, where hares, pheasants, and partridges were hanging and lying in all positions, mingled, in wondrous confusion, among cabbages and cauliflowers, all painted so as to give undeniable proofs of the closest approximation to nature. On the left side was a sort of picturesque tea-urn, or tureen, filled with every description of flower, most artificially arranged, but each painted to the exactest truth. Over the side-board was a boar hunt upon a scale of frightful magnitude. On the other sides of the apartment were other large paintings of stags at bay, of every sort and description of fruit, peaches of the brightest and roughest hue, plums, with powdered bloom, and grapes, both white and purple, hanging in well-fancied, luxurious festoons: besides these, there was the head of a deer, as large as life, in the agonies of death, and several other horrors; while last, though

perhaps, not least, in the estimation of the possessor, was the portrait of a vulgar-looking fellow, with close flaxen hair, small inflamed eyes, and a nose shaped and spotted like a pepper box, indicating by his rubicundity the convivial turn for which he had probably been famed. Mr. Chace observing Alworthy's eye as it glanced by this picture, recalled his attention to it, by observing, "That is the strongest likeness I ever saw. It is Tom Gorsecover, Lord Bugle's huntsman, certainly the first rider and the best sportsman this country has ever seen; poor fellow, he was a little too much given to drink, or he might have been with us to this day: but there he still lives, for I assure you it is Tom all over!"

I now directed Alworthy to look upon the game sporting in the grounds before the window, where partridges and hares were running in every direction, and to all appearance, perfectly tame. "Ah!" said he, "how delightful it is to see these beautiful animals sporting about, and partaking of that liberty nature designed them to enjoy." "Aye," rejoined Mr. Chace; "but you should see them here, as I hope you one day will, towards the evening, or early in the

morning, when hundreds of them are frisking about, as they well know, in perfect security; for I would not have a gun fired near the home plantations and covers for any consideration you could name." While he yet spoke, the discharge of a piece was heard within an hundred yards of the window, which had the effect of sending the game to their coverts, and gave Mr. Chace such an elastic spring as carried him out of the window in a moment, where, by means of the ivory appendage to his button-hole, he gave a sharp, shrill, piercing whistle, which instantly brought a couple of game-keepers, whom he despatched in the direction from which the report proceeded. He returned from the lawn by the same opening through which he had reached it, and assuming an air of complacency, too artificial to be mistaken, attempted to look at ease. He now spoke in a broken and an unconnected manner; showed great restlessness, and struggled to conceal a perturbation of his nervous system, which the attempt to suppress made only the more perceptible. Alworthy whispered to me, "I would not have that man's feelings for the whole of his estate." We now saw the keepers returning along the plantation

with a hare in the hands of one of them. "Thus it is," said our agitated host, "that these confounded poachers keep me continually in hot water, and they beard me at my very doors. What think you, now, of their consummate impudence in shooting in the midst of my preserve, close upon my house, almost within sight of my window, and here in the broad open sun-shine?" The keepers now came up, and upon being questioned whom they had met with, replied, that a large lurcher dog had got into the plantation, and after having evidently chased the hare, which they now held up to view, was killing it at the very moment that it had come in contact with the wire of a spring-gun, which had been incautiously left, in consequence of which the dog had been shot. This termination of the matter afforded great relief to the perturbed mind of their master, and gave him evident satisfaction, manifested by ordering the keepers to take the hare into the servants' hall, and to ask for a draught of ale. With renewed vigour he turned his attention into the current of the previous conversation, and then observing some of us to rise from the table — "Well, Gentlemen, if you will take nothing more, I will

conduct you to the stables; but first, Harrington, I must show you my new double-barrelled gun, and the principle of the locks; so come into my room." As we found this invitation not restricted to my friend Harrington, Alworthy and I proceeded thither with him, and a more extraordinary place I had seldom seen. Alworthy could not help smiling as he entered this museum of confusion. Guns, single and double-barrelled, were in their rests, suspended one above another on the wall facing the door by which we had entered, while to a sort of bench beneath them was fixed a vice, accompanied with all the implements of a gunsmith's shop. Locks of every description, some put together, others disjointed, screws, files, and hammers were scattered around; and upon a shelf, just over it, were ranged, rank and file, a battalion of empty powder-canisters. The other side of the room was hung with whips, shot-belts, bridles, horse-shoes, curbs and snaffles, dog-chains and couples. Between the windows were shelves filled with books, among which Alworthy told me he saw "Daniel's Rural Sports," several works on "Farriery," a volume upon "Horse and Dog Medicines," "The Holy

Bible," "Somerville's Chase," "Burn's Justice," very much fingered; and odd volumes of "Acts of Parliament upon the Game Laws," filled with paper stoppers. On a large table beneath, there lay nets of various kinds, balls of string, netting pins and needles, a roll of horsehair, with quills, corks, shots, and artificial flies. Over the door, corresponding with the armoury of guns, were fishing-rods, horizontally suspended; whilst among a chaos of drawers, not one of which was wholly shut, there hung out papers and lines, nets and straps, forming altogether such a *mélange* as is rarely seen, but in the laboratories of working mechanics, antiquarians, and in pawnbrokers' shops. The guns were now taken down one by one, examined, and then brought quickly up, with a simultaneous closing of the left eye, to, what a soldier calls, 'the present,' by way of feeling how readily and easily they applied themselves to the shoulder. Both Alworthy and myself found it necessary to go through some of these motions, that we might not fall in the estimation of our host, who, after having cracked and snapped the triggers and locks of all of them in the order in which they were presented to us, and remarked

upon the fineness of the touch, the beauty of the workmanship, and the excellency and infallibility of the principles on which they were constructed, now put a *Forsyth* into Alworthy's hands, one of which he had never before seen; and upon his enquiry, how it was that the use of the flint was thus totally superseded, Mr. Chace explained it, by showing him the process by which the priming was effected; still, as he saw no powder, he conceived no fire could either be produced or communicated; so that pulling the trigger boldly, the invisible detonating powder, being struck, gave a report, which led him to think the gun itself had been discharged, and he dropped it from his hands in a moment, to the hazard of infinite detriment to the piece. As, however, it suffered no injury from the fall, a laugh was raised at his expense, which he wisely turned, by laughing as heartily himself; while he instinctively withdrew from this magazine of combustibles, as if he apprehended detonating powder to be spread upon the floor, merely requiring the movement of his own foot to ignite and discharge.

We were now led to the stables, and there shown many very fine and beautiful horses, get-

ting into proper condition for hunting. They were turned round in their stalls one by one, their clothing taken off, and all their fine points set forth to the eye, and all their various powers detailed to the ear. From the stables we went to the saddle-room, where, in the most precise order, hung bridles in the greatest profusion, with every other riding appendage, while a bright fire burnt in a grate, supported on each side by a copper, adapted to all the purposes of equestrian washing and cookery. We were next conducted to the stable of the hackneys, where the animals went through a similar, though less critical, examination; and from thence proceeded to the dog-kennel, where the virtues and qualities, the pedigree and lineage of each canine were circumstantially narrated. It was amusing to see the spirit rising in our new friend, as he expatiated upon the merits of his quadrupeds; his language became fervid and glowing, his memory showed itself to be extraordinarily tenacious, his descriptions animated and striking; while, upon any topic, only indirectly leading to the subject of poaching, he felt himself called upon for such a discharge of game law as would have distanced any ordinary practitioner at the

bar. Upon the whole, he manifested the possession of such talents, and such shrewdness and accuracy of observation as, if applied to higher subjects, would have qualified him to shine in almost any department of life. Upon returning to the stable-yard for our horses, our eyes were attracted by an extensive and terrific display of birds and vermin nailed against a barn, that might have rivalled, for variety and scarcity, Bullock's Museum. Harrington jokingly observed, "You may now see, Gordon, the origin of those extraordinary signs sometimes exhibited over pot-houses by the road-side, representing 'The Split Crow,' 'The Spread Eagle.' And yonder great bird, which is only recently put up, close to the head and neck of another whose body is gone, may have given rise to 'The Swan with Two Necks.'" This general idea never before entered into my head, as resolving these phenomena; there was, however, this difference to be observed, that whereas the painted animals are hung up to invite passengers, even though thieves and robbers, to approach, these are suspended, *in terrorem*, to warn off all plunderers, idlers, and destroyers.

As we rode along after paying this visit, and were making observations upon what we had seen, Harrington said, that the chief object he had in taking us to this house, was to show us the character of Mr. Chace, "a man," said he, "who lives among animals more than with mankind; and yet not at all deficient in sympathy for the sufferings of his fellow-creatures, and, provided they are not poachers, he is at all times ready to administer to their necessities. His talents, naturally, are very good, and might have been applied with benefit to any purpose; but from habit and inclination he is lost to every thing but dogs and horses. The country have often wondered, with his fine estate, that he has never entertained notions of matrimony; to me it would be a matter of surprise, and some sort of vexation, if he were, assured as I am that no woman could occupy the chief place in his affections, so long as he had the power to keep company with dogs and horses. In conversation, he is lost upon almost every subject not immediately connected with his pursuits; he cannot bring his mind to think upon any thing that does not relate to the arrangement of his stables and kennels, and to the manage-

ment of his estate: upon these points few men are equal to him, and none superior."

"If," said Alworthy, "his mind is so much engrossed with the animal world, he cannot have much regard for his fellow-creatures, and, consequently, not much idea of religion."

"As to religion," said Harrington, "he would be much offended if you thought him at all deficient in the due discharge of its duties, for on a Sunday he goes with all his household to Church, and observes if any one, who is at all dependent upon him, be absent. I have heard him say, that poachers never go to Church; and he suspects all who are not there of coming under that description: so that he certainly does good to others, though little, perhaps, to himself; only we could wish it to proceed from better and higher motives: still he is not unacquainted with the principles of religion, nor wholly deficient in the conscientious discharge of its duties; for he is a most humane man, tender to an extreme in all cases where animals are concerned, and ever ready to open his purse to those who will administer to the wants of the poor, as the clergyman of his parish will tell you, who is his almoner.

He, moreover, is tolerably well versed in the Bible; and when any attempt is made to show how incompatible his pursuits are with those that ought to engross the mind, he defends himself ingeniously, and justifies his being a hunter and a fisherman by the example of 'better men than himself,' as he says."

Upon reaching Broome Hall, we not only found all the females arrived, but perfectly at home, for each had conceived the highest opinion of the other, and no formality or restraint curbed their feelings. Mr. Burke, a true disciple of the old school, had placed himself upon the flight of steps at the entrance of his house to welcome the coming of Alworthy, whom he received with such unfeigned tokens of pleasure that he felt himself no stranger in the family; the good old lady, too, shook his hand with great cordiality, observing, that although he was not known to her personally, she had long been acquainted with, and felt respect for, his character, and wished for nothing more sincerely than to greet him as a friend. My travelling companion, the Unknown, and I soon renewed our acquaintance, which led me to institute a few enquiries after Mrs. Flinders,

and to express the hope that she had recovered from the effects of the overturn of the mail. This excited, from the recollection of all that had passed, some merriment, in which Louisa and Julia Alworthy joined, having been made acquainted with all the particulars of that occurrence, both from myself and Miss Harrington.

We amused ourselves, until the half-hour bell for dinner summoned us to dress, in walking about the garden and in the grounds; and upon being afterwards ushered into the dining room, we were arranged around the table according to the directions of the old gentleman, who placed Alworthy on the right, and myself on the left of Mrs. Burke; while he retained Mrs. Alworthy and Louisa as the supporters of himself, leaving his niece to occupy the chair nearest to me, and Julia that next to Harrington; and this arrangement continued the same during our visit. After a dinner passed in mirth and cheerfulness, in which the old gentleman assisted essentially to keep up the pleasant feelings of the party, and Alworthy, allured by the agreeable spirit of his host and hostess, had been by no means backward in contributing to the

general hilarity, the ladies left us, and we entered upon various topics of conversation.

"I learn from my nephew," said Mr. Burke, "that he has taken you this morning, Mr. Alworthy, to visit our neighbour, the great Nimrod, Mr. Chace; were you amused with what you saw in and about him?"

"To me, the novelty of his character," replied Alworthy, "was very amusing; and the account he gave of his pursuits, and the earnest way in which he seems to prosecute them, have opened a new field for my leisure contemplations: the business of his life seems to be, how to hit upon the most effectual mode of enjoying field-diversions."

"You are right," said Mr. Burke; "I believe he contemplates little beyond them; but I must do him the justice to say, that these diversions, unlike those of the dissipated metropolis, lead him into no vices: he is a temperate, though a cheerful, man; and he follows his pursuits more for the benefit they yield in bodily exercise, for displaying his ingenuity, and for joining in agreeable, enlivening society, than from the remotest wish to act cruelly or tyrannically; and therefore I am disposed to

allow the moderate indulgence of these either to Mr. Chace or to any other person."

"I would not," said Alworthy, "deny a moderate enjoyment of them to any layman: they are certainly manly occupations, and when they do not engross the mind exclusively, are suitable enough to men of leisure and fortune."

"But, Alworthy," said I, "you would surely not prohibit others, not laymen, from all participation in field-sports? Exercise and moderate recreation are as beneficial to clergymen as to any other description of persons; you would not wholly forbid them the more silent amusements of the field?"

"It depends," said he, "upon what you mean by the silent diversions of the field."

"I mean, such as are solitary or hardly social; such as shooting and fishing. You can surely raise no objections to a clergyman occasionally taking his dog and gun, either by himself or with another person, and going in pursuit of game, by which amusement he enjoys the freshness of the air, the benefit of exercise, and observes the pleasing instinct of the animal whom nature has adapted to such sport."

"Yes, Gordon, it may be all very well for

dogs to exercise the powers given them by nature, and for man to use them in such a manner as his necessities require; but the good Bishop Stillingfleet has shown, that where this necessity does not exist, the charge of wilful cruelty must attach itself to those who pursue to death the animals of the chase: and supposing the same does not, in all cases, apply to the animals constituting game, yet these diversions are, by no means, adapted to the genius of our sacred profession. You cannot be ignorant that the habitual pursuit of these pleasures indirectly leads to many very obnoxious and injurious excesses. Did you not see, this morning, the fever excited in Mr. Chace's system when the spring-gun was fired in his plantation? Did it not raise and foment passions in his breast at enmity with the good-will he ought to have retained? To preserve his game he is at war with the neighbourhood — he is tenacious of infringement — he studies how he may revenge himself upon the offenders, and thus ill-will is perpetually produced. If the clergy follow these diversions, they are as liable to be swayed by the same feelings and considerations as he is, and hence there is engen-

dered in their hearts that which is at direct variance with their profession to admit."

"I have been stopping," said Harrington, "to hear how you would beat Gordon off this ground, and give him notice no longer to remain upon it, before I asked the question, whether you would deny a clergyman, in every case, the pleasure of seeing the hounds turned off, and of having a refreshing sort of gallop after them."

"As to hunting, my dear Harrington," said I, "my feelings, on this subject, perfectly accord with those of my friend Alworthy; for, as a clergyman, I am decidedly opposed to it, and I hesitate not at once to pronounce it unbecoming in any of our sacred body to engage in it. Shooting is not necessarily a social pleasure. It is enjoyed by the man of reflection, who may turn his amusement to substantial profit: neither does it lead to any excess, for when the gun is laid down, all further consideration of the sport is, usually, dropped with it. Besides this, a man may shoot his game without occasioning more than momentary pain to it, and after it is dead, he partakes of it as wholesome and grateful food; and there is no description of this

game, plentifully, but not too abundantly, scattered over a country, that can be considered a nuisance to any one; not so with regard to the chase, I mean in that of the fox, which, you know, is held as the only sport that a legitimate hunter can, now, follow.

"In this case, the violence of exercise induces a weariness which requires the stimulus of society to dispel, and though the sport be ended, the hunter's cares and anxieties do not close with it. Consideration for the noble animal that has carried him through the dangers of the day demands his attention, and this anxiety and care not only unceasingly accompanies him, but lead his mind continually to the subject of horses, while he is not unfrequently thrown into contact with grooms and horse-dealers; in short, the train of thought that winds its way through the fox-hunter's mind, and is evidenced by so many of his actions, incapacitates him for the discharge of the reflective heart-subduing duties of a clergyman. In addition to this it is to be remembered, that obnoxious animals are often preserved at the expense of many that are useful. For this purpose horses, though most of them carefully treated and kept

in good condition, are only thus taken care of, so long as they are the first in speed and strength. Did you ever know a hunter that did not lame almost every horse he rides in the course of a season, pushed, as they too often are, beyond their powers? while the animal pursued, if he escapes, scarcely ever recovers from fright and fatigue; or, if taken, is torn to pieces; and with respect to the harmless hare, that is coursed or hunted, the cruelty of escape or of death is still greater.

" ' Detested sport,
That owes its pleasure to another's pain;
And feeds upon the sobs and dying shrieks
Of harmless nature, dumb, but yet endued
With eloquence, that agonies inspire,
Of silent tears and heart-distending sighs!' *

These considerations might have some little weight with laymen, but to be unheeded by the clergy, argues a want of feeling for themselves, and for the sacred cause, whose advocates they ought to be, even without taking into the account how fatigue and the violence of the exercise unfit them for sober or deep

* Cowper.

reflection; or how these dispose them to conviviality, not less injurious to their health than detrimental to their characters, as patterns of holiness, and teachers of religion. No, Harrington, the clerical fox-hunter can claim no quarter from us. But if your uncle be disposed to give me some shooting while I am here, I shall not feel my conscience aggrieved if I indulge in the amusement, because I hope to show you that I kill what I hit, and have no objection to dine upon it afterwards; at the same time, if I bag no game, I shall feel no disappointment, as, at any event, I shall enjoy the opportunity of seeing the country, and of taking good exercise. Here the charge of cruelty does not apply. In common life we make no scruple of fattening up poultry, and other animals, for our table, of which the most serious and thinking among us hesitate not to partake; and I cannot perceive the difference between rearing game to shoot, and the cooping up of fowls and animals to kill, unless, indeed, the preponderating advantage in favour of the wild animals enjoying their liberty to the last, while those that are domestic are made captive, until the disease of fatness qualifies them for the market. But, Alworthy, if either now or hereafter I

cannot occasionally pursue this diversion without quarrelling with any individual, or bearing the least ill-will to others, or, in the remotest degree, trenching upon any professional or other duties, I promise you, fond as I am of the sport, I will at once and for ever renounce it; because that great model of Christian discipline and practice, St. Paul, in things of even smaller import, has said, that he would give up eating meat, rather than offend a weak brother. My sentiments are the same respecting fishing; so long as I can pursue it without cruelty to the animal caught, or to any other in catching it, I shall feel my mind at perfect liberty to do so. you are to remember, as an elegant writer observes, 'That were game not preserved for shooting, they would soon be exterminated. Whenever I see a wood full of hares and pheasants in summer, I rejoice that for a few days' carnage in winter men have consented to give life and enjoyment to so many beautiful and peaceable animals.'" *

"My dear Gordon," said Harrington, "I

* Essays and Sketches of Life and Character. By a Gentleman who has left his Lodgings.

cannot concur with you in condemnation of the social, manly amusement of fox-hunting: you have, assuredly, never entered into the true spirit of it, for if you had, you would know how to appreciate the meeting of a party of country gentlemen at the side of a cover on a fine scenting morning, when you may see cheerfulness on the countenances of all around you, when the sight of these sportsmen mounted on the finest horses, bred and nursed with the greatest care and kindness, surrounded by hounds in high glee and spirit, infuses into the heart a feeling so exhilirating, so enchanting, and yet one so natural and innocent, as none but those that have experienced it can know, and even they cannot describe; indeed, of all scenes of animation and manly joy, none can exceed that of throwing into cover. Nor is the cruelty of the chase such as you represent it to be; for the fox, pampered and hitherto protected, breaks away with scarcely any appearance of alarm, in full confidence of his strength, his speed, and subtlety. Now if you will appeal to Mr. Chace, I am persuaded his testimony would go to show, that nine times out of ten the animal escapes unhurt, and even if killed it is more than probable th at

your feelings are not put to any test by your presence. This chance of life or death is the price this animal, the most obnoxious to persecution, pays for protection and support, for which alone there are many human creatures who voluntarily expose themselves continually to equal risk. As to the days when horses are so knocked up as to suffer materially, they are so few as not to be used in fair argument; indeed, there is no pursuit which may not be painted in such colours as to be made odious, but, as Shakspeare says, —

'Twere to consider too curiously to consider so.'

If natural instinct may be allowed any weight, there is certainly no diversion more congenial than this to the unsophisticated feelings of mankind."

"It is hardly fair," said Mr. Burke, "that we should so strictly canvass the nature of field-diversions, without taking notice of others, whose nature is much more dangerous, I mean the public amusements of the town. What, Mr. Alworthy, do you say to these?"

"I think, sir," said he, "your opinion much more valuable than mine, because, at your time of life, when the fervour of excitement is passed,

and you see, beyond this, into the confines of another world, that opinion may be considered as impartial; and not only impartial, but correct, as founded upon judgment and experience."

"I," said the old gentleman, "have never been much of a sportsman of any kind, nor have I launched far into the amusements of the world, although, I believe, there are few of either in which I have not, in my day, in some way or other participated. My mind has ever had a bias to a reflective turn; I have certainly given up much time to the study of mankind abroad, but I have devoted more to the same purpose at home. I have ever been fond of horse-exercise, and even now take pleasure in seeing those beautiful animals in keeping and order. Of game, I think no more than to supply my own table, and the tables of my friends, and occasionally to afford others the diversion of shooting. In early life, as I had a good fortune, and high connexions, I was thrown a great way into what is called 'the world;' that is, I had every opportunity of spending my time in a constant routine of gaiety; but I soon made the discovery that this did not suit my inclination. There was so much of vanity and delusion in the amusements; first promising so

much happiness, but ending in disappointment — there was so much of worldly-mindedness in those I met; such selfishness, such meanness under the disguise of worldly prudence, that I became disgusted with a town life, and soon repaired to the country, of which I have never yet been tired. Our neighbourhood was, and I believe is still, social, and I have mingled among the friends around me without restraint. Having the power to enter into society or to keep aloof from it, I have found all the comfort I expected to derive externally from others. At home, I have looked after my estate, seen my grounds and gardens well managed, my game not strictly, but moderately, preserved, about which, however, my tenants seemed to take more interest than myself. As I before said, I took pleasure in keeping a few good horses, enabling me to take all the exercise I desired, while I could at any time mount a friend to accompany me. After I was married, my inclinations and pursuits continued the same, for as they were never immoderate, they were never liable to any great or sudden change. Every year I took an excursion to different places in the kingdom, for the sake of seeing objects with which so many,

who look for variety in foreign countries, are unacquainted. Here we have preserved a sort of ancient hospitality among our friends and neighbours, with whom we have ever lived in harmony and social cheerfulness; and in this manner we have gone on from our youth until now. My reading has been general, though I fear I have pursued the course of it more for amusement than for the improvement of the mind; there is, however, one subject in particular, which has gained unusual attention from me; and I have been more conversant with it the further I have advanced in years, and that is—Religion. This, I have nourished from the earliest, to the present advanced, period of my existence. Happy and comfortable as I have been in all my circumstances, and in all the situations of my life (for I have enjoyed an almost peculiar exemption from the common sufferings and mortifications to which man is exposed) I would not, were the choice given me, live a single day over again, nor would I recall a single hour that is passed. My desire is to press onward to something greater and more permanent, in exchange for what I find transient and delusive. It is the same feeling that makes me see, in the diversions

of life, the same unsubstantial happiness, a happiness in the pursuit of which I have been all my life engaged, and find that to attain it I must leap the great gulf of existence, to secure it in that future kingdom where, alone, 'true joys are to be found.' My disposition at the present moment, you will say, perhaps, is that which is inseparable from old age; but the disinclination to every thing beyond the indulgence of cheerfulness was confirmed long before the strength and vigour of my frame were at all impaired: but when I speak of indifference to amusement, I speak only of that too frequently recurring, and too exclusively enjoyed, — that factitious stimulus to the sickly minds of worldly and irreligious people, who know not the satiety of life but through the medium of endless dissipation. A morose and unsocial disposition I abhor, as much as one that is frivolous and flippant. I have ever loved, and continue to love, mirth and cheerfulness, particularly in the young; for it is in the season of youth that we are to look for it, to work a charm upon our aged hearts, and to prop up our declining years. I like to see young

people enter into any amusement, that can reasonably be accounted such, with heartiness, and with an ardour that shows them to be enjoyed, from their not being too familiar, and, consequently, as a relaxation. As such they are necessary to all, whether young or old, to calm the troubles, to sweeten the bitterness, and to soothe the ruggedness of life. Upon these grounds there are, I think, few diversions to which I should object, for those nearest connected to me to enjoy. I would not have my nephew, here, renowned for his prowess in the field, as the Nimrod of the day; I would not have my niece visit the opera or the theatre more than once or twice in the season; nor would I have either of them seeking perpetually for amusement beyond the circle of their social neighbourhood; and in this I would not have them continually thinking so much how to amuse themselves or others, as how to make themselves useful to their fellow-creatures, and to obtain the favour of the God who made them."

"Surely," said Alworthy, "in the number of public amusements you would hardly sanction the admission of your children, or

those as dear as children, to the opera or theatre?"

"I say," replied the old gentleman, "I might tolerate both for once or twice in the year: for as I conceive they would go to no opera but in good society and in perfect safety from all moral or accidental evils, why should I wholly restrain them? They will see many in the upper walks of life; and if they have judgment, they will see enough to convince them of the folly of many of those they meet, and the deceitfulness of the pleasure they expected to derive, as well as the absurdity of much of what they have seen and heard: if they have no judgment, they will not be so much duped by the reality as they would be, were you to suffer them to become acquainted with these things by fancy or description."

"But what," said Alworthy, "do you say to the play-houses? You surely would not sanction admittance there, where the promiscuousness of the audience is so great and so much more dissipated and vulgar."

"I assure you," replied Mr. Burke, "I do not see all that evil which the sensitiveness of the religious people of the day discerns in this

public amusement; and were the power invested in the Chamberlain scrupulously exerted, I should soon have none at all. I conceive that scenic representations may strike impressions of morality on the heart more deeply and perfectly than the application of almost any other means."

"Why," continued Alworthy, "even the heathen philosophers of eminence are against you, for the most celebrated among them reprobated plays and play-houses. Plato banished them from his Commonwealth. Aristotle, calculating with discrimination, deprecated the united efforts of music and action. Xenophon, the scholar and the soldier, commended the Persians for denying such spectacles to their youth. Cicero, Livy, Juvenal, Valerius Maximus, and Seneca, unite in the same opinion; and Tacitus upbraids Nero for patronising them, while he commends the aboriginal Germans for not tolerating them; and even the easy and luxurious Ovid points out their injurious tendency, and advises Augustus to suppress them:—

'Ut tamen hoc fatear, ludi quoque semina præbent
Nequitiæ, tolli tota Theatra jube.'"

"I will grant all this, Alworthy," said I, "but you must bear in mind what sort of plays they were that were thus exhibited."

"One and all of them," rejoined the old gentleman, "speak of them as immoral in the highest degree; and indeed, with few exceptions, they were lamentably so: and with respect to Aristotle's inveighing, as he properly does, against the joint effects of music and action, as incentives to the audience to enter into the feelings of those who are represented, you are to remember he particularly says, as the basis of his objection, that where the representations are gross, the thoughts of the company must be the same. Now this was true in the age in which he wrote, and may be so with regard to the libertines of the present day; but it is not applicable to the respectable parts of such audiences as are found in British Theatres; for were it the aim to show any sort of immorality, unless with the intention of putting it out of countenance, then I agree with the sage logician, that we should deny ourselves admission to the scene. The virtuous Romans might on such grounds have refused to read or to countenance the writings of that moral poet and

satirist, Juvenal, on account of the disgusting pictures he has drawn of that licentious people; but he made them thus hideous, and exposed the manners of the age in all their natural, abhorrent deformity to create disgust, and by putting vice to shame, made virtue more lovely: besides all this, if the audience be instigated to suit their actions to what is represented, then, where virtue and morality are exhibited in their natural charms, and when sentiments noble and dignified meet with commendation, there is a greater impression made on the mind by them; while a propensity to imitate, and an ardour to possess those feelings and actions which have called forth the virtuous applause of the public, is excited in a very high degree."

"To assure you," said Harrington, "of what description were the plays against which Cicero wrote, I remember he says they were founded upon indecency."

"Aye," interrupted Alworthy, "he says even more to the point, for he adds, that 'pleasure is the parent of every ill.'—*Voluptas, malorum mater omnium*—which makes equally against this, and all other species of diversion."

"That maxim," said I, "may be carried

too far, for as the same is proverbially true of money, that 'it is the root of all evil,' it would surely be too much to argue from this, that it would be better to have none at all; or, by parity of reason to conclude, that pleasure, however guarded, ought never to be enjoyed. It must be granted that the heathen philosophers, aware of the injurious tendency of the scenic representations which the depraved taste, ignorance, and want of vital religion of the age permitted to be very gross, argued generally against them, but they did not inveigh against them more than against the profligate poems of the day. Cicero, whose authority you have quoted against the stage, couples comedies and poems together as equally pernicious; but it cannot be inferred because some poems are licentious, that there are not others of chaste taste and elegance, and such as are calculated to inspire the highest moral feelings; and the same exception may be claimed for many of our beautiful tragedies and correct comedies, though of the latter the number is not so great as it might be. Nor is it to be denied that guarding against the ignorance and profligacy of the times, the authority of the primitive Church,

as well as the opinions and feelings of many of the ancient Fathers, were opposed to such entertainments."

"I believe," said the old gentleman, "some of you alluded to the opinion of Bishop Stillingfleet, and if my memory does not deceive me, I think in his 'Dialogues on the Amusements of the Clergy,' he is an advocate for the stage going hand in hand with the pulpit; the former of which he declares to be capable of representing vice and folly in a much stronger light than the latter; and to comedies he has even less objections than to tragic representations; for he thinks the young may be deterred from vice and profligacy more by these means than by any others. For myself, I believe all the sermons that were ever written upon gambling, together, never produced such an effect upon a mixed audience as one performance of 'The Gamester,' the representation of which no eye has ever witnessed, however hard the heart, without the tribute of a tear; and no mind has entered into it unaccompanied with distress, or not impressed with horror at the complicated, agonizing evils springing from the vice. Jealousy, suspicion, hypocrisy, and other evil

passions have been as successfully driven from the breast by many of our best comedies. I think, then, under proper regulations, that no amusement may carry so much instruction as this, and that nothing holds the glass more advantageously up to the follies and vices of mankind."

"What a modern writer says upon this subject," added I, "is true. 'In dramatic representations, the knowledge that the scene is not real, serves to prevent the distress from becoming too intense, and thus an opportunity is obtained of indulging the sensations of sympathy, pity, love of virtue, and indignation against vice, which nature has made so pleasing to us, without the pain that usually accompanies them.' — 'The English, fond of deep emotion, and reflecting long upon their own sensations, have portrayed with a truth which seemed scarcely attainable, the character and conduct of individuals whom fortune placed in the highest rank, and exposed to the most stormy trials.'" *

"After all," said Harrington, "if the pieces to be performed are properly guarded, danger

* Essays and Sketches of Life and Character.

to the morals may be in the external assemblage of the spectators, but is not to be apprehended from what they go to witness. If the populace be disposed to be evil-minded, they can be so as well in a Church as in a Theatre. The objection to congregational worship at night on the days of our Sabbath, is grounded upon the abhorrent certainty, that depraved men will not scruple to abuse the sanctity of the House of God, to prevent which, it becomes necessary to employ keepers to ward off the nuisance; and this is done with ease, because there is a determination to resist it; and the same proper feeling and firmness might keep the theatres from contamination. In my view of the case, the only serious objection against play-houses applies solely to such as are in the metropolis, where splendid and spacious apartments are appropriated to the reception of the profligate and abandoned, who resort thither, not for the same purpose with the well-disposed part of the company, to witness the mimic representations of life, but for an object that will bear no scrutiny; and while such incentives to vice are publicly held out, and so long as the managers raise their money by establishing a mart for the public

barter of virtue, so long are such places deserving of the terrific name frequently applied to them, and ought to be avoided. But in the country this is not the case, and only such persons are admitted as constitute the audience and conform to the manners of spectators; and where they, who are inclined to levity, may learn from the example of the respectable, in what manner to demean themselves; and where both the higher and the lower orders may derive amusement from the innocent, though ludicrous humour of comic exhibitions, or instruction from the morality of any other representations."

"Say what you will," said Alworthy, "I must maintain that not only the voice of heathen philosophy makes against the practice, but that the people most celebrated for purity of manners would not admit of what are called stage entertainments. Among the Athenians there was a law prohibiting a judge of the Areopagus from writing a comedy. The Lacedemonians would not tolerate any sort or kind of such performances; and even among the Romans, the man who turned actor was degraded and unnaturalized; and in the time of Elizabeth there were

petitions against theatres, which are now extant, in consequence of which they were suppressed."

"Still," said the old gentleman, "the case now is very widely different. The public taste is much improved, and does not tolerate that licence which existed in earlier times: but though I would support the exhibition of some of our best and least objectionable pieces, I am fully aware that in what is called 'broad Comedy,' and in the 'Afterludes,' there is much to blame, and hence it has been said that 'Tragedy exalts our nature, and Comedy lowers it;' whereas 'Tragedy places odious passions in the most odious light, and Comedy throws a ridicule upon the foibles of our nature.' Such plays as I have gone purposely to see, in company with my female, and other friends, have been calculated to leave the best impressions upon the mind, and none other would I look upon, much less suffer any, through my means, to witness."

"Driven," said Harrington, "as we are, from the field, by these sober moralists, whither are we to go for recreation? No later than last Sunday, I heard Mr. Goodenough the venerable and excellent preacher of our country Church here, who has been the sober, strict,

and kind-hearted pastor of his flock for half a century, say — 'Man is a strange compound of greatness and littleness. There is something so great in our frame that we cannot be happy without such substantial happiness as will stand the test of our severest reflections; and yet withal something so little in our composition, that we cannot do altogether without such innocent amusements as may take our minds off from their abstractions, and gently lead them into the more familiar traces of thought. And he who applies himself to his studies, or any other employment with proper intervals of refreshment to recruit his spirits, will, upon the whole, do more good, as he bids fairer to prolong his life, than he who by too eager and uninterrupted application, deadens his spirits, impairs his health, and wears out the very springs of life.'— 'And,' he continued, — 'If it be asked when we exceed the bounds of reason, in pursuing our diversions? I answer, if after having made a party in some entertainments, the soul can recall her wandering thoughts, and fix them with the same life and energy, as is natural to us in other cases, upon any subject worthy of a rational creature: it is

plain we have not gone too far. Under these regulations we may be gay without folly, and virtuous without moroseness. But if they leave behind them a disrelish, or an indisposition for better things; if the thoughts of what we have seen, heard, or done, intrude into our minds, quite dissipate our attention, and demand an audience of the soul, we have acted contrary to the end of diversions, which is to unbend, and not to enfeeble the vigour of the soul.' — And within these limits, I, also, ask you, Mr. Alworthy, whether you would deny our repairing occasionally either to the ball-room, or to the public concert?"

"I will prohibit neither," said I, taking up the question, "provided they do not recur too often. I have never known nor heard of any evil arising from dancing, but on the contrary much kindness, and real friendship and good feeling to result from it; and though I give a decided preference for such amusement in private to that which is public, yet where the intention is to make the old happy, and the young cheerful, at the expense of no duty, but rather for the furtherance of innocence; there I conceive we are not verging upon the restricted

bounds. For, to use a scripture simile, as no wise man would put new effervescent wine into old leathern bottles, so neither, I conceive, would any think of putting old wine from old bottles into new. As to concerts, whether public or private, I am an advocate for both for

'The man that hath no music in himself,
Nor is not moved with concord of sweet sounds,
Is fit for treasons, stratagems, and spoils;
The motions of his spirit are dull as night,
And his affections dark as Erebus.'

And here it is to be remembered, that the ear is to be kept open, and though the eye be not closed, yet the lips ought; and how any mischief can arise from this, as a diversion, none but the unharmonious cynic can devise. On the same grounds I would say that, to as much of the Italian opera as constitutes a concert of exquisite vocal and instrumental music, there can be no objection; beyond that I can admit of little; on the contrary, I might justly blame the vitiated taste of giving a preference to what is difficult, rather than to what is pleasing; retaining that which is both unnatural and disgusting for what might be easy and graceful."

"After all," said Mr. Burke, "you are to bear in mind that pleasure is not the sole, nor the chief concern of our temporary existence. We are all placed here for something much better and more exalted; it is only to be admitted as refreshment to the pilgrim on the journey of life, to take off the mind from serious abstractions, that it may return to them again with renewed vigour and attention. If men be 'lovers of pleasure more than lovers of God,' they do not answer the expectation nor the ends the Almighty proposed in placing them in the world. Amusements, let them carry with them what pleasure they will, cannot satisfy the soul panting for immortality; and this, though the young cannot be expected to see or feel it with that force which strikes upon the heart of him who has experienced the vanity of all sublunary joys, yet the time will assuredly come when they will discover it. In the meanwhile it is certainly our duty to show it to them as early as possible; but it is both unwise and imprudent to deny rational, moderate diversions, to those who have strong feelings implanted in them for their enjoyment. The Almighty does not deny such, and the Gospel

is not supported by making it unfriendly to rational and chaste amusement. I say to the young, as bishop Porteus has said before, — 'Look not on Christianity in that gloomy light in which it sometimes appears to you; far from being an enemy to cheerfulness, it is the truest friend to it. That sober and temperate use of diversions which it allows and recommends, is the surest way to preserve their power to please, and your capacity to enjoy them.'—At the same time bear in mind what Johnson has said in his Rasselas: — 'Pleasure in itself harmless, may become mischievous, by endearing to us a state which we know to be transient and probatory, and withdrawing our thoughts from that of which every hour brings us nearer to the beginning, and which no length of time will bring us to the end.'"

Here a stop was put to the conversation by the notification of coffee being carried into the drawing-room, whither we instantly repaired.

THE KEEPER'S LODGE.

THE KEEPER'S LODGE.

On the following morning I arose at an earlier hour than usual, to fulfil the engagement I had made with Alworthy on the previous evening, to accompany him, before breakfast to the Keeper's Lodge, on a visit to the unhappy orphan Eliza. The sun was shining brightly, the birds whistling in the plantations, and a fresh air breathed animation on our hearts, as well as upon the scene before us. "Eliza," said Alworthy, as we left the house, "Eliza knows of our arrival here yesterday, and will be prepared to see me, for I intimated by a note that I should be with her early; and now, Gordon, I propose, if an opportunity should occur, to break to her the arrival of Mr. Maundrel, and the object of his coming; I am only fearful, in the event of this intelligence not proving acceptable to her, she may apprehend, I have a desire to remove her from my own charge to that of another, and this makes me the more

anxious to have your friendly assistance, and to be guided by your advice."

"It will not be difficult," said I, "to make out whether she herself has any affection for him, and that, once ascertained, the matter will be easy, and no room will be left for misapprehension; we will, therefore, anticipate the best. Now tell me, Alworthy, what you think of my young friends and their venerable relatives?"

"They have won upon me," he replied, "in a manner I could not have thought possible; there is so much real benevolence of heart in the elder persons, and something so agreeable and easy in the younger, that I am perfectly charmed with them all, and I feel as well acquainted with them now, as if I had been known to them for years. Of your friend Harrington I think very highly, but of his sister I can find no words to express my admiration; my girls are delighted with her; there is something so truly amiable and fascinating that takes possession of the heart before one is hardly aware of it."

"Aye," said I, as a sigh escaped me, "that is precisely what I feel.—But look! yonder is the Keeper's Lodge! How picturesque it ap-

pears from this distance. That magnificent oak, spreading its branches over it, looks like a parent extending his protecting arms over the modest, supplicating person of his child. I see the keeper just coming out; and pray observe the glee and delight expressed by the pointers in being liberated to range over the grounds before him. That too, I think, is his wife hanging her linen upon yonder smooth-cut hedge. There is something so exhilarating in such a morning as this, that it raises my spirits beyond their ordinary height. How, Alworthy, does this affect you?"

"It spreads," said he, "over my mind the most delightful serenity; but I have something upon it that cannot be removed, until I see my way clearly through this business in which I am engaged for this orphan. Pray Heaven she may ever look upon me with the same regard as when I last saw her, and that she may not think me capable of wishing to get rid of a charge which God seems to have consigned to me, and that what she may now do, may be for her comfort here and her happiness hereafter."

"Surely," said I, "you cannot doubt it. I like not this foreboding of yours — I hate the

anticipation of evils — it looks like a distrust of Providence, which you, Alworthy, are the last man in the world to harbour — cast it off and be cheerful: if evil be at hand, it will be sufficient to bear it when its day comes, without imbittering others in the expectation of what, perhaps, will be attended by no distress at all. Now this (excuse me) is what I have to complain of so often. — Gently, gently — let us stop a moment! Don't you see the dogs beating up against the wind and coming gradually towards us? — how well they range, and how beautifully they go over the ground, and see, by their heads being carried aloft, how high the scent lies — there they are upon it! There, Alworthy, there's a point for you! Do observe the actions of the first dog: look how his head is inclined and his foot raised; every muscle stiffened, and every nerve called into play, by the expectation of coming upon the game; and see how the further dog backs him, imitating him in every action and movement! There, Alworthy, there is a picture for you! — but stand still, and let us see this out — how steadily they stand — aye, the game is moving, for see how cautiously and gently the fore-dog is drawing after them,

while the one behind him seems impelled by the same cause to precisely the same motions. There, they are again stationary!—Now, Keeper, are we to have one or a brace at this shot?"

"That" said the Keeper, "depends upon yourself, sir, for I beg you to take it; 'tis a beautiful point, and I know there's a large covey."

I now walked up to the pointers—sprung the game, and took a shot, right and left, bringing down a brace. Both dogs crouched at my feet, and the Keeper, picking up the birds, said, "They are both well and clean shot, and are quite dead—won't you like to follow the rest, gentlemen, for I see where they are settled?"

"Now, Alworthy," said I, "what do you think of that? Those birds were killed in less time than you would have tied the legs of a barn-door fowl previous to putting the murderous knife to its neck."

"I confess," said he, "it was a beautiful sight. The dogs behaved so well, and looked and acted so sagaciously, that my attention was riveted to them, and the satisfaction they expressed at your success was, apparently to me, as great as that of the Keeper's. If this be

shooting, I will take care not to indulge in it; I foresee I might become excessively fond of it: it has given a fresh spring to my feelings."

Away went the dogs and the Keeper again, and away we proceeded to the Lodge. Upon reaching it, and entering the little parlour where I had seen the poor Missionary die, we saw Eliza seated at a small breakfast table, and at her side no other person than Miss Harrington! The unhappy orphan appeared at first sight calm, but upon rising to receive us, she clasped my hand strongly, and burst into a flood of tears. Alworthy and Miss Harrington conducted her back to her seat, where, as soon as she could collect herself, she said—"Mr. Gordon, I am, indeed, gratified to see you again, although your unexpected appearance brings back with it the keen remembrance of my great misfortune. I hope Mr. Alworthy has expressed to you the sense I retain of your kind, most kind assistance in the hour of extreme need, and for the sympathy and sorrow you so feelingly showed upon the occasion of your last never-to-be-forgotten visit to this room, —my obligations to you, however, do not rest here."

"Spare me," said I, "I pray you, the pain of hearing the aid which common feeling and common duty prompted me to show, overrated by your too partial value of it. I can deserve nothing, surely, for doing that which any Christian would have been equally ready and glad to do under the same circumstances."

"But," continued she, "few, however good, could have so satisfactorily performed the kind duty you did, and still fewer could have had the power of bringing to the aid of an afflicted orphan such a support and comfort as when this heavenly messenger, this dear and tried friend (pointing to Miss Harrington) came to raise me up in the last extremity of sorrow. I shall never forget either of you; you will assuredly both rank in my memory, and in my heart next to him whom I now look upon as a parent.—Yes, my dear sir," continued she, looking at Alworthy, who felt the deepest emotion at her words, "you must permit me to regard you with the same affection that I once bore to him who no longer retains it. Providence, in his mercy, has raised up you in his stead, and never will I entertain a feeling or a sentiment from henceforth, that

is not sanctioned by your approbation—if you will consent to be a father to me, God shall be my witness that I will be a dutiful and an attached daughter."

Alworthy fell on her neck in a transport of grief, and pressing her warmly to his bosom, "Eliza," said he, as soon as he could utter, "Eliza, you are as dear to me as my own children—we all love you, and will continue to love you—my house shall ever be your home as long as you will consent to make it so.—Already had we made arrangements among ourselves for your reception, and I was coming this morning to settle upon the plans for your future comfort, when I should have learned all your wishes."

"I have," she replied, "but one wish, and oh! think me not ungrateful nor deficient in what I ought to feel, when I say, that it is not to live under your roof with you, or with those most dear to you, but to remain where I am. My earnest desire is, and I have thought of it much, to keep as long as I can on this spot, where I have enjoyed so much tranquillity, and experienced such mental affliction. I would fain be retired, and at no distance from the

earthly remains of one, who, perhaps, at no very distant day, I shall join. My friend, here," taking Miss Harrington's hand, "has obtained for me the permission to call this place my own as long as I feel inclined, and if my present feelings continue, that will be for the remainder of my days."

"My dear Eliza," said Alworthy, "of this I can never hear. The grief that hangs upon you for the loss of a parent is that which it is not right nor prudent to allow too long to prey upon your strength and feelings. It must be gradually abated; it is neither wise nor proper to retain it to an extent that may darken all your views and imbitter your existence, for if it once becomes habitual, it amounts to a murmuring against the decrees of Providence, incompatible with the principles and proper influence of religion. These bitter dispensations of heaven are sent to wean us from the world, and as trials of our faith and virtue; they have not their effect if, as they lessen our attachment to life, they deprive us of future energy to fulfil the ends for which we are designed. I cannot consent to your remaining on a spot where every thing has the perpetual tendency to recall the wretchedness of

what is past, without allaying it, nor can I agree to your living in solitude to brood over past misfortunes. But compose yourself, return to your breakfast, and let us give you all the comfort in our power. Pray, Miss Harrington, do not rise, but remain a little longer, and afford this disconsolate mourner that solace which none, surely, can give with greater effect than yourself; permit me to say that your disposition and mind are most enviable, she is fortunate, indeed, to have made such a friend. But, Gordon, let us take a little further range, and give Eliza time to finish her breakfast."

"I have made this pretence to retire," said Alworthy, as we were leaving the Lodge, "in order to mention how desirous I am that the intelligence of Mr. Maundrel's visit should be communicated to this unhappy girl by you, and not by myself; so that if, upon touching on the subject, you should see reason for supposing his proposal not to be acceptable, I may be relieved from the anxiety I have felt, lest my being the organ of communication should be interpreted into a desire of finding that protection for her from another, which I should wish to be transferred from myself."

"I see," said I, "and I fully appreciate the delicacy of your motives, and I will take the most cautious mode of arriving at the knowledge of her sentiments upon this subject. You shall, therefore, accompany Miss Harrington to the Hall, and I will return and propose staying to take my breakfast with Miss Newcombe."

As I spoke, Miss Harrington came to the door, accompanied by Eliza, who bidding her farewell, hoped she had not been too long detained by her, and expressed the desire of soon seeing her again. Alworthy now offering his arm to the fair Samaritan, returned to the Hall, leaving me with his adopted child. After some time beguiled in partaking breakfast, and talking of those who had just left us, I fixed my attention upon some japan boxes and ivory ornaments which I knew to be of Indian workmanship. This led the conversation to persons and circumstances connected with the country from whence they were brought, and upon asking my sad companion, whether in her travels she had met those whose names I chanced to recall, as being in some way or other known to me, I mentioned, among others, that of Maundrel!—She had known an amiable person

of that name. — I enquired whether it was at Madras. — "Yes," was the reply. — I then described his person, asking at the same time, if such were the one she had seen. — She thought it must have been — "George Maundrel," said I. — "The very same," she replied, betraying an evident sensation. I next enquired, as one interested in him, after the character he bore in the country, and what observations she might happen herself to have made upon it. — This was coming, at once, to the point. She stated her father to have been under great obligations to him; that his kindness and attention to him and to herself had been unlimited, and that not only herself but all their countrymen had agreed in their commendations of him. I then told her that this excellent person was now in England, nay, what was more, that he was in this part of the country, perhaps, at no very great distance from us at that very moment! Her surprise was great, but her greatest anxiety was shown in the desire to know the occasion of his visit, which gave me confidence to tell it. I told her of all that had taken place at Alworthy's house, and of Mr. Maundrel's

present state of anxiety to be made acquainted with his fate.

"Excellent, excellent man!" said she. "Mr. Gordon, if my feelings have not already betrayed me, I feel I ought to tell you that the regard, the affection he has shown for me is mutual. Were my poor dear father alive, he would rejoice at this circumstance, so desirous was he for a union which was only refused on his account; and as it was filial duty that prompted me to this act of self-denial, the same sense of filial obligation leads me to accept his proffered hand, as an event that, under existing circumstances, would carry with it the sanction of my sainted parent were he here to give it. Mr. Gordon, I have suffered much from the variety of afflictions to which I have been exposed with that beloved father who is now no more; I have suffered more from the severe loss I have since felt in being bereft of one so tenderly and ardently loved; but I am overpowered by the goodness of that Providence who, in this last and worst calamity, has marvellously raised up friends to support and comfort me, and has left me, though an orphan, not destitute nor forsaken, but has provided me

with a protector, a guardian, in the endearing tie of a husband. This," continued she, as the tears rolled down the newly made channels of her expressive face, "this, also, prevents my becoming an incumbrance to that best of men, your friend and mine, Mr. Alworthy; it was to avoid being an intruder upon his family that I proposed remaining in this place, a project which the kind, the noble liberality of Miss Harrington's uncle enabled me to contemplate; but, from this moment, my intentions are changed, and I have now only the desire that Mr. Maundrel may be assured the suit, he has before repeatedly urged, is joyfully accepted, and it is my wish that he should, with me, visit the spot consecrated by my father's remains; after which, and for ever, I am ready to become his wife, the partner of his affections, the sharer of his comforts or his troubles, one whose remaining life shall be devoted to show how sincerely I have hitherto loved him, and how ardently I will nourish his affection, until death shall deprive me of existence, when, if that event should happen in this country, this place may know me again."

I now rose to take my leave, when again ad-

dressing me — "You, sir," said she, "who only a few days since were an entire stranger to me, have seen me lowered to the depths of misery, and as suddenly raised to a prospect of happiness, and in both events you have most materially contributed to reconcile me to the one, and to effect the other. You will take with you, wherever you go, the unceasing gratitude of a heart that can never forget, and never fail to appreciate your kindness, or to regard you as a messenger delegated by Heaven to wipe from the orphan's face the tear expressive of her deep and inward grief which had screened that Providence from her sight, you have opened to her view." Again clasping my hand, she raised it to her lips, and shed upon it the drops that hung trembling above her speaking eye. Such tenderness was more than I could bear, and the pledge of sensibility, thus touchingly given, was returned by another, on my part, not less sincere. I promised to send Alworthy to her on my return to the Hall, and I hastened from the room to give vent to the feelings that oppressed me.

I now fell into a deep train of reflections, and wandered without observing where, until,

at length, I found myself at a considerable distance from the house. I altered my course, and in half an hour reached the plantation adjoining the gardens, and there, at a turn of the walk, I encountered Alworthy and Miss Harrington.

"Well, Gordon," said he, "what is the result of your conference? You may speak out, for I have made Miss Harrington acquainted with every circumstance connected with Eliza."

The walk I had taken had not, in any degree, turned the edge of the keen impression made upon me by the moving conversation that had passed at the Keeper's Lodge; and in relating it I gave way to the emotion that still, so visibly, agitated me; thus communicating the same feelings to my two hearers: the consequence was, they determined upon going again immediately to the Lodge, leaving me to make their apologies to the rest of the party for their temporary absence. This, after I had obtained a little more composure by an extension of my walk, I should have done, had I not found the parties too much occupied to enter into the consideration of others who were absent. Mrs. Alworthy was sitting at work in the drawing-

room with the old gentleman and lady; and Harrington, I heard, had taken Louisa and Julia under his escort, to show them the pleasure-grounds and park; upon which I retired to my room, to reflect upon what had passed, and to calm my mind by reading.

After being thus engaged for nearly two hours, I returned to the drawing-room just as Alworthy and Miss Harrington entered it, where we found her brother reading aloud to the rest of the party. Alworthy proposed to his wife and daughters to accompany him in a walk, which I discovered was to the Keeper's Lodge, to pass the remainder of the time before dinner with Eliza. Harrington and I, having attended them through the plantation, and set them within view of the Lodge, returned to the Hall, and while forming a trio, and sitting around the table, at which Miss Harrington was now drawing — reverting to the conversation we had so lately taken up — "I do think," said she, "that your friend Alworthy, Mr. Gordon, is, without exception, one of the most excellent men I have ever met with. There is in him such a devotedness to the wants and feelings of his fellow-creatures, such suavity of manner, so much

earnestness and true practical goodness in all he does, that he must rank high in the esteem of all who are acquainted with him. In him you see a 'Faith working by Love,' and it is clear that his creed equally embraces belief and practice — faith and works."

"I think, Harriet," said Harrington, "that his excellent qualities are inherited by his daughters, for they appear to me to be truly amiable: the elder, indeed, is perhaps, a little too grave in her manner, but her disposition is, surely, mild to an uncommon degree, and her understanding very superior; and as to the younger, her sprightly and engaging air is truly charming. With respect to Mr. Alworthy, I am agreeably disappointed: I had been led, by report, to consider him a secluded, morose man, but, on the contrary, I find him of an open, communicative, and liberal mind, reflective and not gloomy; serious, but not sad. It has been said, too, that he is a stickler for the doctrine of faith alone; but, I believe, if I am rightly informed, there are few that have made the effect of his good works more generally felt, or more universally acknowledged than he has."

"That he is a most exemplary practical

Christian," said I, "none who know him at all, will, for a moment, question; and I will add, that no man illustrates by his conduct so forcibly the doctrines of obedience to every precept and law of the Gospel; and yet, if you were to hear him descant upon Christian Faith, you would be tempted to say, that, in comparison with it, good works were held in little esteem by him; for not by his example, but by his preaching, it seems, that faith, and faith only, constitutes the leading feature of his creed."

"That is," said Harrington, "I suppose he considers good works, to be solely the indications of his religious faith, and growing out of it."

"Well," said his sister, "and is not this the correct doctrine, that the tree should yield fruit by which its goodness should be known?"

"True," replied he, "but there are some who attach so much more value to the tree than they do to the fruit it produces. Now the fruit is the great object of the culture of the tree, and not only the great, but I may say the only, use and purport of it: for which reason it is said, that if, after due cultivation it yields

not fruit, cut it down, why cumbereth it the ground?"

"What, Mr. Gordon, is your opinion of this?" enquired Miss Harrington.

"I will," said I, "very readily explain my sentiments upon the subject, and make them, I think, clear to you, provided the library here can furnish me with two works; one, the excellent and beautiful sermons of Bishop Horne, the other, those of Jeremy Taylor."

"My uncle, I know, has both," said Harrington, "and as I am much interested in the enquiry, I will procure them and return to you in a few minutes; so wait till I come back before you proceed further."

On his laying the books on the table, I begun by saying—"My view of the subject is the same with that of the generality of divines. That as our duty is laid down by the two tables of the commandments to consist of what we owe to God, and what is due to man, so by the Gospel, which was not given to supersede this moral law but to enforce it, the same is also enjoined, by inculcating the necessary observance of these two branches, the love of God

and the love of man, in other words, Faith and Good Works."

"But," said Miss Harrington, "the word 'Faith' appears to me so extremely vague, and used in different parts of Scripture in such different senses, that I am at a loss to know what precise meaning to attach to it."

"I think," observed Harrington, "it is Jeremy Taylor who says, that 'this word is infinitely ambiguous,' and remarks, 'that in the Latin Concordances of St. Jerome's Bible, published by Robert Stevens, you may see no less than twenty-two several senses and acceptations of the word set down, with their several places of Scripture to which they refer.' I should like to know whether there be any rule for understanding these, and what that rule is. Can you, Gordon, help us to this?"

"I can, perhaps, throw no very new light, myself, upon this," said I, "but I can give you, I think, a distinct analysis by which others have made it clear and intelligible to me; and since I perceive you are prepared to enter into a dry point of divinity, I am ready to accompany you; I say, a *dry* point, for the subject, as one of discussion, is pretty nearly exhausted. You are

to understand, then, that divines have divided Religious Faith into four different parts: the first is what is called *Historical Faith*; the second is, *Faith to do miracles*; the third is, *Temporary Faith*; and the fourth, *Saving Faith*; and, I believe, this classification will comprise the several acceptations of the term as it occurs in the Testament."

"That is a clear arrangement, Gordon," said his friend; "now, if you please, let us have a definition of each."

"Well—*Historical Faith* is a belief in the existence of God exhibited in the works of creation, as revealed in Scripture. It is a belief that the events recorded in the Bible are true; for instance, that God led the children of Israel by the hand of Moses out of Egypt; that the Law given on Mount Sinai was delivered by him; that the Prophets were true men, and their writings dictated by the Spirit of God upon their minds: that there was such a person as Jesus Christ, both God and Man; that as man he suffered crucifixion; that his followers were the promulgers of his doctrines; and of those doctrines, the announcement of a day of judg-

ment is one, which even the devils believe, and their belief causes them to tremble."

"I think," said Harrington, "that no religious man can deny his assent to this."

"It is true," said I, "religious men, and even those that are not religious, may, and most of them do, admit this; but with respect to such as adopt it upon principles not religious, it is called, a '*dead faith*,' producing no beneficial influence upon their hearts. It was this sort of faith that Agrippa entertained when St. Paul pleaded before him: and it is such as unrighteous men acknowledge and pride themselves upon possessing, although the fear of God has no influence upon their minds."

"This," said my fair hearer, "I understand clearly; now for the second kind of faith, which, I think, you called, the *Faith to do miracles.*"

"This," I continued, "notwithstanding all we now-a-days hear of the 'Reverend Prince Hohenlohe,' no longer exists among us. The gross impositions the Catholics have attempted to foist upon us are not only degrading, but their open publication of these miracles, as paralleled with those of the Saviour and his disciples, amount, in my opinion, to the most presumptuous

blasphemies. By this 'Reverend Prince,' as they call him, according to their own account, a 'Miss O'Connor, whose right arm was swollen to thrice its natural size, and hung motionless, discoloured and emitting a fœtid odour, by her side, was suddenly cured, after hearing mass, and communicating, on May the 3d, 1822.' And they go on to say, that 'neither our prelates, nor the Prince, pretend to have the power of working miracles; they only promise to pray to Him who has all power in heaven and earth in behalf of those who are desirous of their prayers, in subordination to God's high will and his omniscience, as to what is for the real good of the petitioners.' Now, I ask, what more did the Prophets or Apostles? Neither the one nor the other pretended to an inherent power of working miracles, but, like these men, they prayed in subordination to the will of God. Elijah, for instance, when he raised the Shunamite's son. What more did the Apostles? or even Christ himself at the grave of Lazarus? And the charge against these things being 'done in a corner,' while they deny it, they offer in defence of the endless multitude of their miracles wrought in *private*, this ingenious

piece of reasoning: —'It is sufficient to observe, that our blessed Saviour did not transport himself to the Areopagus of Athens, nor to the Court of Tiberius, nor even to that of Herod, who was prodigiously curious to see a sign from him, as the scene of his miracles, but, on the contrary, he frequently *took* those *aside* on whom he worked his prodigies. (Mark, viii. 33.) That he charged them to *tell no man* of what they had experienced, and that when he raised to life the daughter of Jaïrus, he permitted no one to be present but his three confidential disciples. (Matt. xi. 26.) Still there was abundant evidence of Christ's miracles, and so there is of those which have lately taken place in Ireland, England, France, and Germany.'"*

"How perverse," said Miss Harrington, "is this mode of arguing. The reasons that influenced our Saviour in these rare instances were not to favour privacy of the actions, but to examine into the real faith of those supplicants whom he withdrew from the multitudes that had

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* "The Exposer Exposed, by a Catholic Englishman". (said to be, by a Catholic Bishop).

already witnessed so many of his miraculous works. The injunction upon the healed not to tell their cure, was to restrain the growing fame of Jesus, which had threatened to expose him too suddenly to the jealousy and hatred of the civil power, as well as, that belief in him might not rest upon the reports of others, but upon actual demonstration."

"Aye," rejoined Harrington, "and the Areopagus at Athens, or the Court of Tiberius, were not places of greater publicity than the great Temple of the Jews, the streets of Jerusalem, and the crowded synagogues, where Christ and his disciples wrought their miracles in the broad open day-light, in the face of his multitudinous enemies."

"I repeat," said I, "that the Faith to do miracles is no longer in effect among us. It was permitted, by the wisdom of God, in the earlier ages of the Church, for certain, immediate, great, and important purposes. By it, the Apostles were enabled, supernaturally, to heal the sick, raise the dead, and perform such other miraculous works as were beyond the powers of man, or the possibility of natural causes to effect. It is this species of faith that the Apostle alludes

to when he says,—'Though I have all faith, so that I could remove mountains, and have not charity, I am nothing.' It was that, also, by which Paul and Barnabas healed the cripple at Lystra. With respect to them who performed the cure, it was an *active* miraculous faith, and in them who were cured it was a *passive* miraculous faith."

"This, Gordon," said Harrington, "is also clear: now for temporary faith."

"*Temporary Faith*," I resumed, "is that which, though in itself proper faith, for want of continuance in the person receiving it, becomes useless and dead; for even though strong and ardent when first embraced, yet in the hour of trial or temptation, of its own accord, it falls away. Of this description of faith is that alluded to by our Saviour in the parable of the sower; and they who possess it are clearly designated by the seed, that quickly taking root and springing up, is vigorous for a time, yet, for want of moisture, soon withers away and is lost. It is an unhappy reflection that there should be so many instances of it retained by those who are ever ready to cry 'Lord! Lord!' and for a time are actuated by the best

and most sincere affections to God and their religion, yet when the necessity arrives for putting forth their strength, turn aside from the path of duty, and become tenfold more the children of wrath."

"But the true vital faith, the faith in Christ, is that *saving faith* which, combining knowledge and assent, leads the Christian firmly to rely upon the love and mercy of God, through the merits and intercession of the Redeemer, and makes that belief the guide of his life, showing him that it is by implicit obedience to the laws of the Gospel, and a firm belief in the merits of Christ's atonement, that salvation can be obtained, and that the manifold sins of which the best men are guilty, can only be ransomed from punishment by the infinite love and mercy of him who came from Heaven to seek and to save, even to the uttermost, and to preserve unto himself 'a people zealous of good works.' And as when the breath or spirit leaves the human body, death necessarily follows, so when this vital faith leaves religion, we become not merely unprofitable servants, but direct aliens from God — slaves of sin, and subject to eternal

condemnation. He who really possesses this faith, and retains it, will persevere to the end in loving, fearing, obeying, and serving God in an acceptable manner; and although he may, from the infirmity of his nature, like the Apostles themselves, sometimes wander from the path of righteousness, yet by the grace of God co-operating with his faith and repentance, he will, like Saint Peter, be enabled to rise again, and go on his way rejoicing.

"Now this genuine evangelical faith consists of the aspirations of the soul to God, and the disposition of the heart to man; the former cannot be laid open to the world, the latter may; the one is known only to the conscience, the other is manifested by keeping the commandments and performing all those duties to the Almighty which the Gospel enjoins, and all those other acts of duty enjoined by the same authority towards our fellow-creatures and ourselves. Christianity, therefore, is like a goodly tree rooted in, and springing from, the bosom of Omniscience, of which faith constitutes the trunk and branches, and good works its fruit: and as the tree without its fruit is useless and of little value, so 'faith without works is dead.'

And though neither faith nor obedience singly can procure our justification, yet both in conjunction constitute the conditions of salvation, through Christ, prescribed by the covenant of grace."

"This," said Harrington, "is, I think, a satisfactory account, and steers clear of the two positions laid down by the opposite parties of our Church, one contending for a faith in Christ exclusive of works as a necessary ingredient*; the other insisting on moral virtue instead of evangelical righteousness as connected with that high degree of faith which you have defined and insisted upon, and which, I think, the Church inculcates in very evident and forcible language."

"But the error in this," said I, "lies in separating what God has thought wise to join together. Confidence in God and reliance upon the Divine promises, through the merits of Christ, and obedience to his will, constitute

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* We are told by some of the leading serious teachers of our Church, that there is a covenant of faith and a covenant of works, the latter one alone applicable to the Jews, the former exclusively belonging to Christians.

that Christian faith which is imperfect if these be not conjoined; and they who have exalted the condition of belief beyond that of good works have overlooked the fact, that the Scriptures abound more frequently in exhortations to holiness and righteousness than in directions to a sound faith. The greatest stress was laid by our Saviour himself upon the necessity of a practical, religious morality; he opened his mission with the doctrine of repentance, and his exhortations to the people were so many clear and urgent directions to them to practise those several virtues by which they were to press forward to the Kingdom of his Father. 'If ye love me,' said he, 'keep my commandments.' To him who asked what was to be done that he might obtain eternal life, the answer was — 'What is written in the Law?' The enquirer enumerated the two tables of commandments, enjoining love to God and love to man; the Saviour, himself, replied — 'Thou hast answered right, this *do*, and thou shalt *live*.' Can any thing be more explicit? And that no objection might afterwards be taken to the moral Law to which reference was here made, Christ in the most solemn manner declared,

that he came not to supersede the obligations of this Law, but to render those obligations stronger, and to make that Law more full and perfect; he, moreover, added, that if any should presume to break the commands of this Law, or should by their doctrine and example lead others to any infractions of it, and so lessen it in the estimation of mankind, they should be excluded from a future participation of the joys of Heaven.*

"Take a review of all his conversations, and it will be found, much as he insists upon a firm belief in Him, he still more strongly insists upon the necessity of every religious, moral virtue — upon meekness, humility, justice, mercy, piety, forgiveness of injuries, sufferings, fasting, prayer, contentment, contempt of riches, honesty, earnestness in well doing, and in the exact fulfilment of every Divine command in the constant exercise of love to the Creator, and to our fellow-man: and to confirm all, he openly declared

* This is to be taken for a most true lesson taught by Christ's own mouth, that the works of the moral commandments of God be the very true works, which lead to the blessed life to come. — *Homily on Good Works.*

to the multitudes, that unless their righteousness exceeded that of the Scribes and Pharisees, they should, in no case, enter into the Kingdom of Heaven; thus making their good works as one condition, at least, of their salvation.

"To inculcate, therefore, these things, is to do what Christ himself did during his personal ministry upon earth; but then it must be especially understood, that the motive for doing these works is not that the fullest performance of them can give us merit in the sight of God upon which we can ground the shadow of a claim to salvation: — the best actions are imperfect, and the best of men but unprofitable servants. No: the motive for their performance must spring from the purest and most ardent love of God; must be prompted by the suggestions of the Holy Spirit, and, imperfect in themselves, must be made perfect by the merits and righteousness of Christ. Thus modified, they serve as fruit to show the goodness of the tree that bears it, — to mark the soundness of that faith of which they are a part: so that imperious as the necessity is, and strong as is the example of Christ for making these religious virtues the constant theme of our exhortations, as ministers

to the people, we do but half discharge our duty unless, when we expatiate upon these subjects, we inculcate the principles of that faith of which they are a portion, and from which they can never be separated. The fruit is that valuable part or portion of the tree, for the sake of which the trunk is permitted to encumber the ground. On the other hand, they who, without dwelling on the necessity of these religiously moral acts, made perfect by the righteousness of the Redeemer, and imputed to the zealous labouring Christian, enforce the doctrine of belief or faith only as the sole condition of our justification and salvation, enforce one part of Christian duty to the exclusion of the other. My friend Alworthy, and other supporters of this scheme of teaching, now so numerous, reject with contempt that definition of faith which comprehends belief and obedience jointly, although our Church, on the authority of Scripture, both in her formularies and homilies, has distinctly asserted and enforced it."

"Still," said Harrington, "St. Paul, in his zeal for faith, not only does not stipulate for good works, but actually decries them as being useless, 'the righteousness of God without the

law,' by *imputation* becoming the righteousness of those who sincerely believe."

"No," I replied: "this, and all similar arguments founded on the language of this Apostle, are grounded upon a misconception of his mode of reasoning. Take up his Epistles again, and you will find, when speaking of faith, so far from attaching no importance to obedience, or to good works, that in his enumeration of spiritual gifts he ranks charity, that is, universal love, before them all, even before hope and *faith* itself. In his exhortations to Timothy he says, — 'Charge the rich that they do good, that they be rich in good works, laying up in store for themselves a good foundation, that they may lay hold on eternal life:' — now eternal life is the free gift of God, but it is here manifest, on what foundation we must build, before we can expect to obtain it. Here the rich in good works are said to be *laying up a store for themselves.* Again, he says to Titus, — 'They which have believed in God must be careful to maintain good works,' — or the belief will not be sufficient. Here, then, are conditions to be observed after faith; conditions so far from being necessarily consequent, that they must be

attended to, must be maintained with care *: and, what is still more remarkable, the same apostle declares, that, —'We must all stand before the judgment-seat of Christ, that every one may receive the things done in his body according to that he hath done, whether it be good or bad;' — which is the very echo of that account of the solemn scene which Christ himself declared should take place at the last day, when the universe shall be assembled to receive an eternal sentence. And on this point hear what Bishop Horne says: — 'There we

* The adducement of these two passages, and this application of them, are taken from an admirable little work, entitled, "Considerations on the Subject of Calvinism, by William Bruce Knight, M.A.," "consisting," to use the author's words, "of a body of texts sufficient to convince every man, that, if he be ultimately consigned to eternal misery, it is purely the effect of his own fault and choice, and not the consequence of insufficient grace, utter inability, or irrespective pre-determination; and that every sinner, without any exception, if he will sincerely repent and amend his ways, and do his utmost to live according to the Gospel, may *yet* find mercy: may assuredly know that the blood of a Redeemer was shed even for *him*, and that, so far from being irreversibly lost, he may yet escape those punishments which will only be allotted to the wilful impenitent, and save his soul alive."

hear the Judge from his glorious throne, before which all nations are assembled to receive their final doom, declaring some to be justified and accepted, because their faith had wrought works of love in his poor brethren and members; and others, because their faith had not wrought those works, to be condemned and everlastingly rejected. — Then shall the King say unto those on his right hand, Come, ye blessed children of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in; naked and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. — Then shall he say also unto them on his left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not.' — If, therefore, works wrought through faith are the ground of the sentence passed upon us at the day of

judgment, then are they a necessary condition of our justification, of which that sentence is declarative.*

"It is evident, then, that where St. Paul decries 'works,' or 'the law,' he speaks either of those works of which the Gentiles were wont to boast; or, of that law upon which the Jews built their arrogant pretensions to exclusive righteousness. It was his aim to wean the heathens from their unholy sacrifices, and his countrymen from that ceremonial worship, which, till then, had been enjoined by the God of Israel. In his strenuous exertions, therefore, to implant the principles of a pure belief into the Jew and the Gentile, he touched not so much upon the morality, as upon the faith, of the Gospel; not that he by any means decried it, for no where does he in such expressions speak against good works wrought through faith by the Holy Ghost; no, his acceptation of the term faith is that laid down by our Church, as comprising belief and obedience jointly, and it is upon this faith that he has

* Sermon on "Works a Condition of Justification."

pronounced us justified. — 'In Christ Jesus, neither circumcision availeth any thing, nor uncircumcision, but *faith, which worketh by love:* — in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but *a new creature:* — in Christ Jesus, neither circumcision availeth any thing, nor uncircumcision, but *keeping the commandments of God.*' — 'Who does not see,' says Bishop Horne, 'that the faith to which St. Paul attributes justification in opposition to the deeds of the law, is that "which worketh by love," is the same with "the new creature," and implies in it "the keeping the commandments of God?"'— And in confirmation of the same, Jeremy Taylor says, 'He that hath true justifying faith, believes the power of God to be above the powers of nature; the goodness of God above the merit and dispositions of our persons; the bounty of God above the excellency of our works; the faith of God above the contradiction of weak arguings and fears; the love of God above our cold experience and ineffectual reason: and the *necessities of doing good works* above the faint excuses and ignorant pretences of disputing sinners: but want of faith makes

us so generally wicked as we are, so often running to despair; so often baffled in our resolutions of a good life: but he whose faith makes him more than conqueror over these difficulties, to him *Isaac* shall be born, even in his old age: the life of God shall be perfectly wrought in him, and by this faith so *operative*, so strong, so lasting, so *obedient*, he shall be justified, and he shall be saved!' *

"Such, then, are good works, as a component quality in the article of Christian faith; but I must repeat the caution, that while we attach so much importance to them as being clearly enjoined by Scripture as one condition of our future acceptance, we take especial care not to attach any efficacy or merit to them on which we may ground the most distant claim to final recompense. The conditions of our justification are faith and good works, a faith sanctified by the spirit, and works made perfect by the satisfaction of Him who, by his blood, hath obtained remission of our sins. Our purest actions, though proceeding from the

* *Fides formata*, or Faith working by love.

sincerest love of God and man, can never amount, upon the highest estimation, to any thing more than a weak expression of gratitude to our heavenly Father; and, consequently, must fall infinitely short of any thing approaching to a merit upon which we can expect more than we actually enjoy; but if these pure actions be the utmost which by our faith we are able to perform, then we have the promise, that in what respects they fall short of perfection, they will derive completion from the perfect obedience of Christ; and, in this respect, and in this manner, is his obedience imputed to us, and Jehovah is made 'our righteousness.'"

We were now interrupted by the venerable couple, who came to invite some of us to take a drive before dinner in the open carriage; to which Miss Harrington and myself cheerfully consented; and, as we left the house, Harrington said he should take his gun and go in the direction of the Keeper's Lodge, that if he should find no game, he might, probably, fall in with the Alworthys, upon their return.

THE

REPENTANT CRIMINAL.

THE REPENTANT CRIMINAL.

Our visit to Broome Hall was shortened, in consequence of the sensation produced in the town of Alworthy's residence, on the approach of the Judges, who, under a special commission, were about to try a person on the charge of murder, committed under circumstances of the most atrocious nature.

Upon this occasion, Harrington and myself, under the escort of Alworthy, obtained places in the court, and gave the closest attention to the whole of its proceedings. The prisoner, who was a man of about seven-and-thirty, of an open, handsome appearance, was the first who had disgraced his name and family by an act of criminality; he had been educated with some care, and brought up to a profession in which he might have continued to acquit himself with credit, for he had talents that, with a proper bias, might have been turned to his

own reputation, and the public good. It seemed that, like all other profligates, he had been led on by the enticement of evil example and sinful associates, from one act of degradation to another of wickedness, till at length, he had perpetrated a murder of the blackest dye. Without entering into a painful narration of particulars, let it suffice to say, that one more hideous and abhorrent, under all its circumstances, had never before stained the character of a civilized being. A murder perpetrated in cold blood, one long premeditated, most artfully contrived, and diabolically executed! The evidence against him was of the simplest, the fullest, and most conclusive kind; there could be hardly a shade of doubt in the minds of the most sceptical. He clearly saw the feeling excited throughout the court against him, but being a man of deliberate mind, and great self-possession, he kept complete command over his feelings, and throughout the trial, long and tedious as it was, preserved the air, the composure,—the aspect of an innocent man. It was this artful conduct, added to his manly appearance, that wrought in many minds a feeling of pity, excited by the hope that he would still

prove himself guiltless. When called upon for his defence, he boldly stood forward, and in a tone of calm and dignified, indeed, of eloquent remonstrance, attempted to show, that the bent of his disposition, and his general character, might be chargeable with a profuse generosity and a turn for play, but not with cruelty. Knowing, however, that the evidence adduced against him was irresistible, and that what he could produce had little or no force in it, he made a moving appeal to the jury, showing, as he was born of respectable parents, his education had been that of a gentleman, grounded on principles averse from such as had been attributed to him; that he still laid claim to that character, and he called upon them to enter into his feelings, now arraigned for a crime, against which his nature revolted. He then endeavoured to establish, and probably succeeded in setting up in the minds of the jury, a distrust of circumstantial evidence in the absence of stronger testimony, in cases of life and death. To support this, he adduced a variety of traditional instances, in which the most overpowering current of circumstances had fixed guilt upon accused persons, who, after execution of the sentence of the law, had been

proved altogether innocent. Urging these instances with great address, as far as they were applicable to his own case, home to the breasts of those upon whose word his life now hung, he concluded in a tone of solemnity, and with great emphasis, by declaring, with an oath, that he was innocent. The Judge, in his charge, now exposed the fallacy of the arguments advanced by the prisoner against circumstantial evidence, and pointed out in the clearest manner, and upon authority undeniable, that it had been received as carrying proof more substantial and satisfactory than evidence resting solely upon the assertion of an uncorroborated individual, though a witness of the deed: and that if murders were to be proved only by actual eye-witnesses, the perpetrators would never be brought to justice in this world; for their deeds were deeds of darkness, generally done at times and in places impervious to every eye but that of God. It was, he first remarked to the jury, and afterwards in passing sentence on the prisoner, upon circumstantial evidence so abundantly and clearly adduced in the present instance, in spite of all the solemn protestations of innocence on the part of the criminal, that

conviction had been brought to his mind as unequivocally, as if he had seen the act with his own mortal eye; and he cautioned the man, in terms the most solemn and affecting, to beware, and not to apply the flattering unction of innocence to his soul, nor to go into the presence of the all-seeing Judge with a lie in his mouth, and murder in his right hand. He was therefore condemned to suffer the extreme sentence of the law.

On the following day, the Ordinary of the gaol called upon Alworthy, to accompany and assist him in the painful duty of bringing the prisoner to a state of preparation for his doom, and to a confession of his crime, which though never directly effected, was, however, indirectly admitted.

The sensation produced through the country was instantaneous, and wonderfully great; but, it was astonishing to find, although every inquirer, and every reader of the trial, could not fail to admit the justice of the sentence, there were so many, under a weak, false, and most pernicious sense of pity, extending commiseration to a wretch who had severed himself, by an act of bloody villainy, from all the ties of

society, and alliance with his race. The natural horror of the foul and atrocious crime was overcome by making the manners, the habits, and the life of the criminal the subject of public curiosity and reflection; and many there were, who, in a sort of smothered sympathy with the mental sufferings of the culprit, ventured, not merely to hope, but to ground the assurance, that repentance added to the punishment of an ignominious death here, would pay the ransom of misery hereafter. I was bewailing this circumstance to Alworthy, and showing him the sandy foundations upon which these had built more than an expectation of this delinquent's acceptance with heaven, when I was not a little surprised to find him also tinctured with the belief of it.

"How," said he, "can you tell in what way, or by what mode, grace poured into the heart may operate? It is the free gift of God, and may, therefore, be given to whom he pleases."

"I grant," said I, "that it may; yet, surely, he only can receive it who, by repentance and earnest prayer, and by the uniform tenour of his life and conduct, manifests his faith, and

qualifies himself thus to become a recipient. But if you mean to affirm that this grace is given unconditionally, then I must be bold to say, that the Scriptures not only speak a language I cannot interpret, but they do more, they hold out a reward for sin. If this, or any other blood-stained wretch can be led to think, when brought to an ignominious death, a death he cannot avoid suffering, that by a short repentance, allowing it to be ever so earnest, he may obtain pardon and acceptance, who is there that will labour through an afflictive and painful life to accomplish the same end, when he may obtain it by easier means, and without tenderness and anxiety of mind at all?"

"Does not St. Paul say," replied Alworthy, "'that God hath called us to an holy calling, *not according to our works*, but according to his own purpose and grace?' God, therefore, I say, calls his people in various ways, some like Moses, Abraham, and Paul, by immediate revelation from himself. The preaching of the Gospel, however, is the means *usually* honoured by God, as the appointed instrument by which his elect are 'called from darkness into his marvellous light' (where by election, I mean *indi-*

vidual election). As the angel was sent to call Lot out of Sodom, when the Lord was about to rain fire and brimstone from heaven upon it, so God being ready to pour down his fury and vengeance upon the impenitent and unbelieving world, sends his ministering servants to 'preach peace to them who are afar off,' and to invite them to flee to the city of refuge, lest they perish in the day of visitation." *

"And you think," said I, "that his ministering servants may thus preach peace to this delinquent, and invite him to flee to a city of refuge?"

"I think so," he replied, "although I would not publicly declare it, knowing how much the prejudices of mankind are opposed to the belief of it; and as I would not openly declare it, so I would not hold it forth in private to this, or to any other person; but still I cannot blame those who do."

"This, Alworthy, is most extraordinary; and,

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* This passage forms a part of the explanation of the 17th Article in "The familiar and practical Exposition of the 39 Articles, by the Rev. H. C. O'Donnoghue, M. A., of St. John's College, Cambridge, and Domestic Chaplain to the Right Honourable Lord Viscount Mount Earl, 1816."

I am convinced, if your mind were wholly satisfied that the Scriptures unequivocally declared such a doctrine, your honesty and honourable feeling would not permit you to withhold the declaration of it. I will not — I cannot believe this! The passage you have adduced, to show that our evil works do not militate against our receiving the free gift of God, has reference to election generally, and not individually, and to his purpose and grace, as conceived in heaven freely, but received on earth conditionally." *

"Gordon," said he, "I shall not adduce the string of passages I could bring forward in support of what it is in my power to advance upon this subject; I will not dispute the point with you, because it will lead to conviction in neither of us, and therefore only be likely to excite feelings between us, which do not now

* Macknight thus renders it. God hath saved us, and called *us* into his kingdom with an holy calling, not (*κατα*) on account of our works, as meriting it, but in the accomplishment and gift, which was given us through Christ Jesus (*προ χρονων αιωνιων*) in the covenant made with mankind at the fall, long before the times of the Mosaic dispensation. — 2 Tim. i. 9.

exist, and which, I trust, as long as we both faithfully and conscientiously maintain our opinions, never will. I admit, that, to a certain extent, I am a Calvinist, and, as such, that I have not the satisfaction to think on all points of religion as you do, although we agree in most of the essentials."

"After such an admission, Alworthy, I shall not venture upon entering into any direct argument either to justify my views or to refute yours, although I am persuaded, upon the arena of fair reasoning and disputation, I could disprove all you can adduce in favour of your creed; but still you must allow me to ask in what manner you would overcome a difficulty directly springing from it. It is pretty clear, by the manner and conduct of this murderer, at whom the whole country is now looking, that he acquiesces in the justice of the sentence he is to undergo; now supposing his sorrow to be the deepest, and his desire to be reconciled to God whom he has offended the greatest, let me ask, what can be his hopes of pardon, although his present exertions to obtain it by penitence and prayer be what they may?"

"As long as there is a God of mercy he may

entertain hope, but if grace be given, he may have assurance."

"But how can he know," said I, "that he has this grace?"—"By the effects it produces," he replied. "Anxiety for reconciliation, deep penitence, and sorrow, and the insatiable disposition to hear and to receive the words of eternal life."

"May not," said I, "all these be produced, as I doubt not they are, by the fear of death? A man, and particularly a man of sense, in his narrow gloomy cell, and in irons, knowing that his hours are few, may be brought from a state of wickedness to cling to the only hope that may be grasped at, in the same manner that the drowning mariner catches at a straw; now, though I am one of those, who, like yourself, should derive happiness were I assured, or could I bring myself to believe, that this great sinner were accepted; yet, taking Scripture for my warrant, I am constrained to declare, that the Gospel promises him no redemption. How far God, of his great, his infinite mercy, may spare him, I know not; but you can reckon upon nothing more than he has actually promised; and, I affirm, that the Scriptures make no pro-

mises to any but such as fulfil the conditions it prescribes, — conditions which no abandoned wretch like this can fulfil. You, however, think, though you do not affirm it, that many may be saved unconditionally. May God ever preserve me from such a belief! I would not entertain an uncharitable feeling towards the very worst of God's moral creation; I would not, for any earthly consideration, aggravate the feelings of any connected with this, or with any other notorious delinquent; but having the desire, in my ministerial office, to show those who hear me, the danger to which such men are exposed who transgress the most imperative of God's commands, God forbid that I should hold out, by the doctrine of personal election, a way by which, after the perpetration of the blackest and most appalling deeds, any may hope to escape that vengeance which so peculiarly belongs to the shedder of human blood. But, Alworthy, I go much further; for, on the authority of the Scriptures I declare, that even they who have committed no crime of enormity, nor transgressed the laws of man, but who are yet infractors of the commands of God, when they come to die and begin a repentance upon

their death-beds, that even they can entertain no well-grounded expectations of future acceptance. It is specifically declared, that 'without holiness no man shall see the Lord.' It is no mere act of faith that can, of itself, bring salvation, 'for in Christ Jesus nothing availeth but a new creature,' new, compared with the old corrupt man. Nothing but 'faith working by love,' nothing but keeping the commandments of God, and 'as many as walk according to this rule, peace be upon them, and mercy.'"

"Yes, Gordon, but justifying, saving faith produces that holiness of which you speak; for the Elect, receiving in God's good time the gift of grace, receive with it the efficient desire to work holiness."

"Well, but how does this apply, when the Elect, as you call them, have, perhaps, no time to entertain these good desires, or to work out this holiness, or perform all those good works, which the Lord hath prepared for all those to walk in, who are really and truly the sheep of his pasture? Look at the case of the murderer, of whom we have been speaking; what time has he for the display of holiness? You,

surely, do not mean to say, that the day given him to live in, is sufficient to produce opinions and sentiments different from those he has entertained for years, and that in this time he can work out by repentance the sins of which he has been notoriously guilty through life? Since it is hardly fair to suppose, how much soever charity may prompt the feeling, that he has employed the period since he perpetrated the horrid deed, for which 'his blood by man shall be spilt,' in unfeigned repentance; because, if he had, there would have been some marks of this on his trial, whereas not only were there none, but even the reverse. (Here Alworthy seemed as if he were struck with a sudden recollection.) Do not forget that he even blasphemed, when conscious of his many crimes, and especially of murder, he assumed the words of St. Paul, and in a manner the most solemn called Heaven to witness that he was innocent. You cannot, therefore, mean to say that he, or the sinner on his death-bed, can, in a moment, lay aside all their former prejudices against virtue; that having 'lived without God in the world' for a series of years, they can, in an instant, be reconciled to what they have so long

borne hatred and contempt? It would require, indeed, a considerable length of time, if not the longest life, to manifest such real change of mind as this; what then can be done in a day?"

"That day, Gordon, may be a day of grace."

"But, suppose," said I, "even a single day had not been granted the criminal, that he had been brought to trial immediately after the commission of the act, and, after it, as immediately executed; what then would have become of him? And now, as he has appeared to neglect the intervening period, his case is still more aggravated, and judging from Revelation, altogether hopeless, for, 'if the righteous scarcely be saved, where shall the sinner and ungodly appear?'"

"The schemes of Providence," replied Alworthy, "are not to be circumvented by the act of man. God will take care no chosen vessel shall fall."

"Such, then, must be preserved," said I, "by an act of special grace, which is only another name for personal election, bringing us back to our former dilemma: but, Alworthy, this day of grace of which you speak, think you that such a day is comprehended between one

rising and setting of the sun? Or do you conceive with me, that the morning of it begins with our birth, and the night of it to close with our death?"

"Not exactly so," he replied; "there is a day of visitation, as when Christ warned the Jews, 'if thou hadst known in this thy day the things that belong unto thy peace:' they would not avail themselves of that day, and they were lost."

"But," said I, "that day of visitation was not comprehended within the rising and setting of the sun of the day in which it was spoken by the Saviour: and even limiting it to the period of his ministry, it militates against you; much more that more extended day, in which God had manifested to his people the proofs of his unerring word, as signs that 'Jehovah reigned,' and was powerful either to save or destroy. And besides, you must allow that the religious duties of a Christian require a length of time for their exercise; for which reason we are exhorted to patience, and not to be wearied. Consider the case of Esau, 'who sold his birthright, and afterwards, when he would have inherited the blessing, was rejected, for he found

no place for repentance, though he sought it carefully with tears.' 'Esau,' says Jeremy Taylor, 'had time enough to repent of his bargain, as long as he lived; he wept sorely for his folly, and carefulness sat heavy upon his soul; yet he was not heard, nor was his repentance accepted, for the time was past. And this was the case with the five foolish Virgins, when the arrest of death was near them. They discovered their want of oil; nay, they were troubled at it; they begged oil, they were refused; they did something towards procuring the oil of grace (for they went out to buy it), but after all this, when the Bridegroom came, they were shut out, and refused admittance.' It may, therefore, be asked, why should the shedder of human blood, or the convicted criminal, be in a better situation, with little time for repentance, and no opportunity to manifest it, than Esau, or than any penitent man who lives many years from the commission of a sin, in righteousness and holiness of life? But I leave the convict, who is sorry and troubled, because the pleasures of sin are past, and there is now a grievous looking for of judgment, with a repentance produced by the manifold horrors staring him

in the face, and which terrify him to amendment: — I leave him to visit the man, not a criminal, who has not thought seriously on religion until now he is extended on his death-bed; what, let me ask, can he do to save his soul alive? What proof have you that the resolutions he now makes in pain, and when the world is just closing upon him, would be realized, if he were suffered to remain? But supposing him in earnest, where is the obedience to the laws of the Gospel? Why is he to be exempted from keeping the commandments of God? What just claim has he to a dispensation from the ordinary rule of Providence? Christ has declared that love for him must be manifested by 'keeping his words:' if you will not comply with the terms he has imposed, what claim can you have to him as your Saviour? I know, indeed, that of ourselves we may claim nothing, neither can we do any thing; but as God, by the atonement of his Son, has removed that curse, and by his mediation, gives us the means of coming to him, by faith, producing a new creature, we must labour to do what we can, humbly trusting, after all, not in our own merits, but in those of Jesus Christ, who died

that we might live. I know also, that though God does not hold out any promise to encourage procrastination, yet he can extend his mercy, where we see no grounds for it, for his 'ways are not as our ways,' and he may, for any thing we know, accept even such a repentance. But yet this is a dangerous precipice on which to tread; the height will cause a dizziness, which will hurl sinners down; and who may abide the gulf below? God has entered into a covenant with man, and that covenant implies mutual obligations, or it would be no covenant at all: Christ, on his part, promises salvation to those who believe in him and in his word, and keep his commandments; and man must, surely, on his part, contract to do something."

"Yes," said Alworthy, "he promises faith in him."

"Well," said I, "I will take you in your own way: he promises faith; faith in Christ, consequently, becomes the condition of his salvation; how is it, then, you say that the Elect are saved unconditionally? It cost the eternal Son of God his life-blood to obtain Heaven for you on this condition; and as this is the only act which such a penitent can manifest, if

he be saved, it must be through this — even the unconditional mercies of God. But to show you the danger, the madness of trusting to this, go with me, only in imagination, to the couch of the dying man; look upon his sad situation! His mind can find no rest from the bodily pain he endures; or if his sufferings be allayed, see how his reason and his understanding decay! His memory is gone, his senses fail, he cannot help himself; what, then, can this wretched creature do towards working out his salvation? You must acknowledge that this is not the time for obedience to work in; but you say, 'Through faith he may yet make preparation for eternity; by grace, he may yet vanquish sin and triumph over death.' But I deny the possibility of him to conquer who has no arms to fight with; I deny his triumph over death, whom death thus surprises and overcomes; I deny that this is the time to make peace with God and reconciliation with Heaven, and to sue for pardon and to perform the duties of piety, mercy, justice, and charity, — duties unknown and unpractised until Death draws the curtain which is to screen his victim from mortal sight for ever. Let the sufferer make what resolutions

he may, it is impossible to trust to protestations made under such circumstances. We may pray, we may hope, but we have no grounds for an expectation of his reconciliation, for God has no where declared that he will ever accept any thing short of substantial, laborious acts of solid virtue; for no such promises, no such sorrows or declarations, reach to the conditions of the covenant of peace,—a covenant implying, I maintain, something on our part as well as on his who has graciously entered into it; and if, as assuredly will be the case, he will ever be mindful of his promise, so must we, through faith in Christ, and by the assistance of his Holy Spirit, work out our salvation by fulfilling the terms prescribed and agreed to on our part. For such is faith—not a bare belief in the Gospel, not a mere assent to the truths it promulgates, but a humble reliance on the merits of the Redeemer, which inclines us to have no trust in ourselves, whilst at the same time it directs us to that rod and staff, the Saviour Jesus, who is alone set forth as our propitiation, but who requires of us to show our reliance or faith in him by 'loving him and keeping his commandments.' Besides, as the

ruit of the spirit is love, joy, and all the train of social, moral, and religious virtues, and as this fruit must be borne in faith of that tree, which would escape the dreadful condemnation of 'cut it down, why cumbereth it the ground?' how can the determined murderer, or the careless and cold-hearted professor of morality, hope, that the one can bear his fruit in the dungeon, or the other on his bed of sickness? What waters may wash them clean? What hyssop may purge them? What rod and staff support them?"

"Enough, Gordon," interrupted Alworthy, "enough; I confess, I own you have foiled me: I have, I must admit, found so much in Scripture, and gathered so much more from the works I am in the habit of reading, that I have been biassed to the belief of special grace and individual election, although I have never been thoroughly persuaded of the established truth of either; on which account I have kept them out of view both in my public ministrations and in private conversation: and, now, the more I am left to the exercise of my reason and conscience, the more I am inclined to disbelieve them; for, assuredly, as you wisely infer, they

open the door to such an extensive admission of evil, and are so irreconcilable to all natural deductions from God's mercy and justice, and are so inconsistent with the broad scope of God's dealings with men, and the revelation of his will to save sinners, that all may come to the knowledge of the truth, and may be made free; that it is a relief to my mind to have a just pretence, and to feel a conviction for discarding the doctrine for ever!"

"Alworthy," said I, "this candid confession of yours gives me inexpressible delight,—delight not founded on any narrow exultation, that you should be brought over to espouse the same belief with myself, but because I am persuaded with such tender sensibility and such goodness of heart as you possess, joined with that strict love of justice and honesty of mind inherent in you, you cannot satisfactorily reconcile such a partial interpretation of Scripture, as shall give encouragement to the profligate, and shut the gates of mercy against the good and virtuous If the Gospel holds out no hope, much less, no promise of salvation to the penitent on his deathbed, who has committed no act of offence to man, how much less does it extend hopes or

promises to the criminal, to the habitual drunkard, to the gamester, to the robber, and to the murderer: for how, if we are accountable beings, should a short imperfect repentance at the last, expiate a life of sin? Think you that a few days passed in prayer, and in the confession of sins of omission, will save the penitent on his death-bed? Think you, that constrained sorrow, the rending of the heart, extorted by the apprehensions of a speedy death of ignominy, can wipe away the damning stain of murdered blood? can redeem those who, like the rebel angels, have been warring against God and man; and whose faces are suffused with shame, and their hearts upbraiding within them, because they cannot escape punishment; because they can sin no more, and because, forsaken by their courage, forsaken even by their associates in crime, reproached by their own consciences, abhorred by their own connections, and loathed by their own species, they are left to face a death, which as it closes here in disgrace, can hardly be expected to terminate in glory hereafter? Of what avail is it to talk of faith in those who have never entertained it before, and who have never given proofs of it

in their conduct? Talk not to me of contrition and sorrow; the fear of an ordinary death, much more one of ignominy, will appal the stoutest heart, let appearances be what they may. We are told, that after death, our 'works will follow us:' upon this ground, what have they to expect who have done nothing but evil—plain, perspicuous, palpable, notorious evil? It has been awfully declared that the sentence of the last day shall be measured by the actual good or evil done in the body; they that have done the one, are to be adjudged to eternal bliss; they that have been guilty of the other, to an eternity of torment. In the one case, the terms of the covenant being kept by man, he takes possession of the inheritance of Heaven, purchased for him by the merits of his Saviour; in the other, the stipulations being broken, by the want of obedience, the penalty is levied, and that penalty is interminable misery."

"Still," said Alworthy, "discarding all notion of special grace, remember that our God is a God of mercy."

"But he is, also," I continued, "a God of justice. He certainly may, and I pray that he will, do more than he has revealed; but you can

expect, you can reckon upon no more than he has actually promised. You may supplicate, and so may the sufferer, for pardon, but the Gospel, so far from holding out any expectations of it in such cases, declares the direct contrary. Punishment here may mitigate punishment hereafter, but then remember, 'God is not mocked, for whatsoever a man soweth that shall he also reap;' remember, too, that no man when about to die, whether in his bed or upon the platform, can root out, in a moment, long contracted habits of vice, nor can he use assisting, accompanying, and persevering grace: none in that situation can exercise the duty of mortification; none can cure drunkenness; none can then run their course with patience; none can endure long sufferings; and, without these things, the Scripture not only holds out no hope, but threatens indignation and wrath. The notorious delinquent, therefore, who is about to be executed, may, perhaps, from spiritual considerations, claim the tribute of our pity; but to extend commiseration to him, as one about to endure the painful and degrading sentence of the law, as one doomed to suffer, who is not fit to live, is the feeling of a weak and diseased

mind; a feeling raised upon the basis of a sympathy of the very worst description, sympathy with a man, a profligate, and a murderer, raised at the expense of all that is dear and amiable to social, moral existence. I do not deny, that God requires any evidence of a man's faith, for he knows whether the professions of repentance and the promises of amendment are sincere; he requires not the extension of life, to prove whether the faith of the penitent would work by love; he does not need the production of the fruit, to decide upon the value and soundness of the root; it is not, therefore, for us to limit his mercy, or set bounds to his forgiveness. But, at the same time, 'knowing the terrors of the Lord, we persuade men,' that to go on in sin, with an eye to the efficacy of a death-bed repentance, is to trust to a broken reed, which may inflict a wound, instead of yielding a support. And as all the exhortations of the Gospel are for a continuance in well-doing — as all the alarms sounded are against indifference or slothfulness — as all the exhortations are to stir up an early and active performance of our duties, and, as all the rewards offered hereafter are in proportion to the

growth of grace on earth, so must we shun any practice, and deprecate any preaching, which would lead men to think lightly of a life of holiness, and prefer the chance of acceptance on the bed of death, or the unhallowed gloominess of a dungeon, to the retrospect of a course of habitual faith and love: or, as Young has well said,

> ' To the mercies of a moment leave
> The vast concerns of an eternal scene.' "

" You are aware," said Alworthy, " that there are teachers who think, *toto cœlo*, differently from you upon this subject, and who, in vindication of their opinion, produce the two instances from Scripture, of the labourers called into the vineyard at the last hour, and that of the penitent thief on the cross."

" This," said I, " is only one instance out of many of the mischiefs done, by the indiscriminate admission of persons as teachers of religion, who, with the example of those better qualified than themselves, are the supporters of the doctrines of particular election, reprobation, and special grace; the inculcating of which, indis-

criminately, and 'not according to knowledge,' produces such incalculable evil among their hearers. It is justly remarked by an able writer, that 'the Legislature does not permit men to practise in law or physic without being fully certified of their ability to expound and prescribe. We send our sons to school, and from thence to the University; they spend many years in study and deep research; are made conversant in all works of eminence bearing upon their profession, both of ancient and modern date; and even then, so careful are men of their health, their property, and their temporal interests, that they will seldom trust any of these to the hands of young practitioners, nor till time and experience have matured their previous studies. But in the profession of divinity, and the science of salvation, no such care and caution are thought necessary, on the part of those who are not ministers of the Church. The word of God, which can only be rightly explained by a knowledge of the original tongues in which it was written, and an acquaintance with the manners, customs, and institutions of ancient nations, is, by the excessive latitude now given to toleration, left to

be explained by persons, who not only know nothing of these languages, customs, and manners, but who (*turpe relatu*) *cannot even read their own native tongue.* Numerous instances of this sort have occurred, and yet there is now no power lodged with any minister of the law to restrain any ignorant enthusiast that chooses, from becoming a public teacher, *not even if he cannot read the holy book which he professes to explain.*' * It is by preachers of this description we have not unfrequently been informed, that the convicted criminal has been launched from the gallows to the joys and rewards of heaven: but, indeed, it is not fair to censure these alone, when we find preachers, even of our own church, giving an indirect sanction to these excesses by the pernicious latitude of their exhortations and doctrines." †

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* "A Letter to the Marquis of Lansdowne on the Marriage of Dissenters," by a Member of the Church of England, p. 6.

† In "Bowles's Letter to Sir J. Mackintosh, on the Increase of Crime," the circumstance is recorded of the woman who had lived in a state of affection with her husband for forty years, and murdered him, and was tried at Winchester, when, having set up the plea of insanity and it failed, fearlessly proclaimed, that "though

" It is, indeed, a lamentable fact," replied Alworthy, " and these notions chiefly arise from

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condemned here, she was certain of her acceptance with the Almighty." At the place of execution she preserved the same tone of assurance, and said, " They might do what they liked with her, as she was one of the elect."

To this may be added the instances of Nicholson, the murderer of his humane and aged master and mistress, who, also, at the place of execution, declared his assurance of pardon at the throne of God. Of Kendal, who was executed for the robbery of the Leeds mail, of which offence he asserted his innocence, although he acknowledged having committed other crimes of equal magnitude. He maintained the assurance of meeting his friends and relatives in Heaven, " where," said he, " I have no doubt I shall be on Friday." It was of this man, that a Methodist teacher wrote an account, entitled, " A Brand plucked out of the Fire;" in which he states, that he " died in Christ," " we hope he is with the dying thief in Paradise," " he was one who was converted at the eleventh hour." This teacher joined in a hymn at the gallows, of which this is one stanza: —

> " Did not the penitential thief,
> In his last moments find relief?
> Christ is the same, O may his pow'r
> Save me, though at the eleventh hour!"

And, as a climax to the whole, the case of Simpson may be adduced, a Calvinistic teacher, executed in Lancaster, in 1806, who confessed to fifty burglaries; to having stolen thirty horses, and being concerned in innumerable highway robberies, in one of which he plundered his own

that extraordinary and perverse interpretation which ignorant men put upon the Scriptures; now, though I am ready to admit that, in many cases, profligate and hardened minds cannot be roused to a sense of their transgressions with so much efficacy as they frequently are by the exhortations of those, who are in the same rank of life with the offenders, against whose admonitions they entertain no prejudices; yet the good that thus has been done, and which might be more extensive, is more than counterbalanced by the mischief that follows, from the promulgation of doctrines that have no existence in Holy Writ, and cannot be deduced from it. I have known many instances in which the misapplication of the calling of the labourers into the vineyard at the eleventh hour has produced the worst effects, causing many to rely upon that kind of late repentance against which you have been speaking; among whom some have died by fatal accidents, or suddenly, without

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father; yet this man blest God, "that he could meet the king of terrors with triumph." By his own experiences he foretold the downfall of the blind, who "think to win heaven by *moral rectitude*."

that late period for such a purpose being granted them at all. These people will not understand that the labourers who came into the vineyard; or, in other words, who embraced the Gospel of Christ, accepted the terms of it, and worked from the very moment they were so invited; and such among them as came in at the eleventh hour laboured for the space of one hour, which is widely different from the case of those who are called only at the twelfth or last hour, the case of all death bed-bed and criminal penitents."

"Yes," said I, "this is bad enough, but their perversion of the examples of the penitent thief, as it is more applicable to delinquents, has a much more extensive and dangerous tendency. The ignorant among us are falsely led to grasp at this portion of Scripture as a plank of hope on which the shipwrecked sinner, condemned to death, may vainly cling;—a plank thrown out to him in his perilous situation from mistaken motives of charity; but it is one that will not support, —it must sink with him; for there can be fastened to it no such hopes of general and unconditional acceptance as the ignorance of unlettered guides, and some others who have not that ex-

cuse, attach to it. For come, Alworthy, come again with me, in imagination, and fix your attention upon the holy Jesus suspended on the accursed tree and dying that you and all the world may live eternally *, while on the other hand, hangs a guilty wretch justly paying the forfeit of his sins to the violated laws of his country. One of these is a hardened reprobate whom no sense of justice can touch, no prospect of death under the aggravated circumstances of

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* It may here be well to remark how opposed to the notions of a limited salvation are those texts of universal redemption that cannot be construed into a partial meaning. "If *any man* sin we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for *our sins*, (Christians in general, for St. John is addressing the universal or Catholic Church,) and not for *ours only*, but also for the sins of the *whole world*." 1 John, i. 1, 2.

"I exhort," says St. Paul to Timothy, "that supplications be made for *all men*." Now this would be to no purpose if *all* men may not be saved. This is good in the sight of God our Saviour, who "*will* have *all men* to be saved and come unto the knowledge of the truth," "who gave himself a ransom *for all*." "Now," justly argues Mr. Knight, "the words 'all men,' (twice repeated,) and 'all,' occur within the compass of six verses; and if they do not mean '*all*,' there is an end of all certainty to be derived from the Bible. — Beza translates *all* by 'quosvis' and '*quibusvis*.'"

ignominy can awe, and no sight of suffering innocency can convince of his danger; whilst the other, though, perhaps, deep in guilt, and sunk in infamy, bears a heart, however blackened by past enormities, sensible to the silent and eloquent appeal of purity basely murdered and inhumanly scoffed at. Though before his eyes arose a long train of guilty deeds in dark and dread array; though a consciousness of merited silence reconciled him to the cross, and a sense of the disgrace he was undergoing prevented him from complaining, yet the reflection that the meek, the inoffensive, the suffering Jesus was so strong with him, that he forgot himself, in his contemplations of the sufferings of his patient and guiltless companion in death. * When, there-

* Dr. Franklin, in a short discourse upon this subject, conceives the penitent person here crucified not to have been a thief, nor a transgressor against the Jewish law, but one who had merely committed an act of sedition against the tyranny of the Romans. But all the commentators are agreed in looking upon him as a thief or robber in the strictest sense of the word λῃστης. Indeed he and his companion seem to have been selected for the next most atrocious characters after Barabbas, in order to increase the ignominy of crucifying Jesus with them, while, at the same time, the prophecies received their completion,

fore, the profligate associate of his guilt mockingly addressed this sufferer, and tauntingly railed upon him — 'If thou be Christ, save thyself and us,' — he, though enduring the most excruciating agonies, rebuked him; yes, he who so lately had been leagued in vice, in infamy, and blood, checked the blaspheming insults and murmurs of his associate. 'Dost thou not fear God,' was his expression, 'seeing that thou art in the same condemnation? and we, indeed, justly, for we receive the due reward of our deeds, but this man hath done nothing amiss!' — Observe here the rapid, the extraordinary progress of his repentance. He declared that the sufferer between them was innocent, and that they were guilty, and, therefore, if the reviler had no respect for man, yet he ought to

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—"he was numbered with the trangressors," — "he made his grave with the wicked;" — and the confession of the penitent that he and his fellow-criminal suffered "justly," was an admission of his crime, an admission he could hardly have made had he been merely guilty of an act of sedition against the oppressive yoke of the Romans; nor, indeed, could he have considered sedition against that power as doing "*amiss*," when it was the religious feeling of the Jew to deny subjugation to an idolatrous power: — "we be Abraham's seed, and were never in bondage to any man."

fear God who was the avenger of innocence. This confession was not extorted by any compulsion, not drawn from him by any persuasion; not uttered with any view to prevent suffering, for it was calculated to bring upon him more — it was not called forth by any questioning, but poured out spontaneously and in vindication of innocence reviled by guilt; — and more than this, he makes this bold confession in direct opposition to the voice of the people gathered around them, rejoicing in the death of one whom they regarded as an impostor; — it is in the hearing of some who composed the Jewish parliament, that he declares him innocent whom they were murdering."

"Aye," said Alworthy, "that confession for its boldness and publicity rivals that noble, but private, one of St. Peter; for both of them asserted, in fact, the same thing — that Christ was the Son of the living God; and I think we may safely conclude in one case as in the other, that 'flesh and blood had not revealed this to either, but our Father which is in heaven.'"

"That is a forcible observation," said I, "but the faith of this repentant criminal is still

more remarkable. He not only declared Jesus to have 'done nothing amiss,' but turning from the innocence of this sufferer he adverted to his own guilt, and the reflection led him to see the danger to which he was exposed, and the need he had of a Redeemer. Calling, therefore, to mind, all he had heard or seen of this remarkable person (for it was more than probable that he was present at his trial); having witnessed his behaviour under the charges brought against him; having heard the confession he had made of being the Son of God who would one day come in glory; having, too, remarked, that though forsaken and deserted by his friends, he was calm, dignified, unmoved, unawed, and now, while life was ebbing from him, his soul poured forth a prayer for his murderers—all these things combined, added to all that he had heard, he felt assured, that it was with truth he laid claim to the name and character of Christ, the Jews' Messiah; and so powerfully was he worked upon by the conviction of his mind, that he declared this faith in the earnest supplication he so humbly urged:—'Lord! remember me, when thou comest to thy kingdom!'"

"Now," said Alworthy, "stop, and see the progress of his conversion. He made an open confession of his sin in the presence of all the people; in the presence of him whom he then believed to be the Messiah, and in the sight of that God whom he professed to fear. Confession, however, is not enough, for it showed him as it does us, our great weakness, and the need in which we stand of one 'mighty to save, and willing to deliver.' Then comes his faith, — he openly declares, that the very Being suspended on the cross beside him, though thus lowly and debased, thus crucified, and forsaken by his own immediate disciples, who had lost all hope in him, by one of whom he had been denied, and whose former declaration of faith in him had proceeded not from 'flesh and blood,' but from God himself—he declares this Being now so extremely scoffed at, and so basely put to death, to be none other than the Redeemer, the Saviour of all Israel!"

"And what is more," said I, "in this confession and publication of his faith, he not only unequivocally acknowledges him to be the Messiah, but his supplication to him speaks him also to be God, and despite the humble condi-

tion in which he then saw him; despite the cruel death he was then suffering; despite the mockeries and scoffings, the revilings and railings poured out upon him; his soul, weary of sin, and relieved by a contrite confession, felt, and he proclaimed him in the face of all the people, to be 'the Lord!' and while, bold in the declaration of his faith, he is no less earnest and humble in his prayer:—'Lord! remember me, when thou comest to thy kingdom!' And He, that Messiah, who knew what was in man, as the reward of such extraordinary faith, and of such deep inward contrition, poured on him the balm of consolation in a manner not only to show his skill as the physician of souls, but in words bespeaking himself to be the Almighty God. 'Verily, *I* say unto thee, to-day shalt thou be *with me* in Paradise!' Now, Alworthy, I affirm, that to hold out this case as one of hope and encouragement, much less of assurance to a death-bed penitent, or to a condemned criminal, is, of all deceptions, the greatest: one pardonable, perhaps, in the ignorant, but in others it is unfeeling and wicked in the extreme."

"And yet," said Alworthy, "singular as the

case is, and impossible as it is to occur again, he was saved by faith, and by *faith alone!*"

"Pardon me," said I, "his faith was indeed such as can never be manifested again, embraced and declared, as it was, contrary to the opinion of the whole people and nation; but it was, also, accompanied by a penitence, immediately accepted by the Saviour, and his acceptance was a proof of its sincerity, as well as a testimony of the supplicant's *piety* to God, his *charity* in endeavouring to convert his fellow-malefactor, and his *prayer* to Christ for salvation. They, therefore, are to be censured, who, holding out dangerous and delusive hopes, say, 'If a man should die immediately, after the first exercise of true faith (as the thief on the cross did), and before he had time to perform one further act of obedience, he would directly enter heaven as a justified person*,' because faith in this instance was not *faith alone*, but accompanied, as we have seen, by many acts of obedience, by *piety*, *charity*, and *prayer*."

"It must be clear," said Alworthy, "to every sensible, reflecting mind, that neither this case,

* Scott's Essays—Justification, p. 168.

nor that of the labourers in the vineyard, can be drawn into precedents, and as a proof that I have ever held this opinion, it is only necessary for me to tell you that, at the last Assizes, a young man of respectable connections and education, but with a fatal love of play, made frantic by repeated losses at the gaming table, and having a wife and children depending upon him, in a moment of desperation, when detected in an act of dishonesty, prompted by his necessities, vowed revenge, and before his passions calmed, committed a murder, for which he was left to suffer. His case differed materially in two points from the one we have been considering: this unhappy man acknowledged his guilt from the first, and the act itself, though premeditated, was not perpetrated in the cold, calculating, barbarous manner the former one had been done. The case certainly did excite the pity of many, and not without reason, for the unhappy man evinced an intolerable wretchedness of mind for the act he had committed; and connected with him was a young and amiable wife, with two little children. I attended him upon several occasions with the Ordinary, and he pressed us, by the most af-

feeting and moving importunities, to give him the expectation that his ignominious death here might secure him peace in heaven; indeed, he was anxious for the assistance and spiritual consolations of those, who, he knew, were the promulgers of partial election, and who grounded a belief that an earnest faith might yet ensure him eternal happiness; but as he was a sensible man, he was persuaded to hear our objections to the admission of any, who would force the gates of heaven wider than we could open them by our means, and never did a man die more resigned, or more truly penitent. The sorrow of his heart and the agony of his mind were excessive; but when the fatal hour approached, and his wife came with her two children, to take their leave of him, that sorrow and agony were increased tenfold. His wife, a young lady of exquisite sensibility and feeling, with a mind unusually strong, prepared herself for this meeting, and resolved to restrain her feelings, even at the expense of her senses, that she might not inflict a deeper sting in her husband's bosom. When she approached him, her grief-worn countenance, and debilitated frame, bespoke the inward pain she had so long endured;

the struggles she had made to reclaim the profligate; the long nights she had passed in bitter reflections; and the days she had spun out in fearful apprehensions. Now about to embrace him, her mind recoiled as she advanced towards one who had shed human blood; the feeling of horror that possesses the virtuous at the contemplation of a murderer, came over her, and her heart sickened with a loathing that cannot be described. She felt for his mental agony, and the sufferings he was yet to endure; she felt, too, the ignominy about to fall upon herself, but more for that entailed upon her almost fatherless children. His heart was rent with distraction: his conscience laid the bitterest things against him, and though he might have reckoned upon his death as the coming of a temporary relief, yet when he looked upon the prospect beyond the grave, he saw not one spot of comfort on which his soul could rest. She, too, calling to mind what he had once been, and the happiness they had once enjoyed in virtue together, still loved him, ardently loved him for the past; and now, when her mind had brought her onwards to the present moment, that affection yielded to the duty she owed him still,

although it recoiled from other motives. The scene drew floods of tears from us as we witnessed it, tears unnoticed by them, who saw and thought only on other objects more immediately before them. The culprit, overcome by his mental sufferings, swooned away in the embrace, and we seized upon the opportunity for withdrawing the half dead wife and her children. Afterwards, when he recovered, he again asked for her, and when that request was prudently refused, he begged to see his children, that they might take his last embrace, although, unblest himself, he could not give a blessing to them; 'and yet,' said he, 'it is better that I should not; they, fortunately, are too young to enter into my feelings, and those feelings would be too much excited by dwelling in thought upon the abhorrent patrimony I shall leave them. Grant, O God! that the sins of their guilty father be not visited upon them!' He was now led to the platform, and reaching it, he looked around; but reflecting that there were none that could, or that ought to pity him, that he could derive no alleviation to his pain by the sympathy of his fellow-man, that he was now, as it were, alone upon the earth, forsaken by God,

despised by man, he put up an earnest prayer to Heaven, and hastened the conclusion of the tragic scene; and he died, in a moment, saved from the pang of knowing that his children were orphans, and that his wife had died broken-hearted, ere his guilty soul had quitted the comely, but frail, tabernacle of his body."

THE

CHURCH SERVICE.

THE CHURCH SERVICE.

My friend Harrington and his sister had passed the last few days at the Rectory, having left their uncle and aunt in the society of two of their oldest friends and nearest neighbours, who had promised to remain at Broome Hall until their return. Alworthy's house, indeed, had been taken by storm, and was now fully garrisoned, for Mr. Maundrel had reached it at the same time with ourselves, to make arrangements for his marriage, and return to India, although both these events were to be delayed to the latest day. It could with no truth be said, that we were serious company in a serious family, when there was no face amongst us that carried any outward manifestations of mortification, for even Alworthy lighted up his countenance with something that bespoke inward cheerfulness, while the beam of gladness, reflected from the general glow, fell in such a manner upon the face of Louisa as to irradiate

it with a smile that was beginning to become familiar to her. The fact was, circumstances had never before occurred to throw Alworthy and his family into the society of the cheerful, but having been insensibly brought into it, and finding all apprehensions of contracting a general levity of thought by exposure to social intercourse to be groundless, and having, also, been convinced in a greater degree than he perhaps was willing to allow, that his notions of religion had been too narrow and austere, he now felt that he could indulge in the delight of a reciprocal interchange of sentiments, and in all the proper feelings excited by friendship and society, not only without moral detriment, but with advantage to himself and others: in short, his views became more extended, and his thoughts, as they branched out into a wider field of liberality, prompted new and more extensive means of benefiting his family and his flock.

Mr. Maundrel gave us the most entertaining account of the manners, customs, and habits of the Indians, as well as of those of our own countrymen in the East. Harrington laid up a store of particulars and dangers relating to

tiger-hunting, and encounters with other wild animals, for the future amusement of Mr. Chace. Alworthy got a complete insight into the religious peculiarities of the Hindoos, together with ample materials for the construction of an admirable speech to be let off at the next meeting of the Church Missionary Society; while the rest of the party received so full an account of the mode of travelling, of housekeeping, building, visiting, and dressing in the East, as to render it unnecessary to read any further histories of that country for a length of time to come. Harrington amused us, in his turn, by an account of a discovery he thought he had accidentally made, of an extraordinary sort of flirtation establishing between his sister's maid, Mrs. Flinders, and Mr. Maundrel's black man, Peter; and expressed the hope, should the latter be able to lay claim to the good opinion of his master, that this might end in a manner to remove the stigma so often thrown on Flinders by her fellow-servants, whom the sourness of her temper occasionally roused to vent their spleen upon, and to annoy her, by declaring that no mortal man could ever endure her. "To be sure," said he, "she is not blessed

either with much suavity of temper, or comeliness of visage, but she possesses qualifications to make some amends for these; she is strictly honest, and feels an interest in all matters concerning us, as great as if they were her own; and her attachment to Harriet, from her infancy, has gained her a respect beyond that of an ordinary servant.

The young ladies were not so much amused as shocked at the notion, especially as they saw that Harrington was not wholly in jest.

"What," said his sister, "what, Frederick, should make you entertain such a preposterous notion?"

"Why," said he, "when I see a lady of Mrs. Flinders's consequence and discretion walking arm in arm, day after day, and hour after hour, under pretence of showing Mr. Peter the lions of the town and the beauties of the country; when I see the austere Flinders perpetually softening the rigidity of her countenance into what she conjectures to be a smile; when I see large gold rings in her ears, and fine carnelions badly set in brooches at her waist; and when I see, with my mortal eyes, the aforesaid Mrs. Flinders and Mr. Peter, like the

Pyramus and Thisbe in the Midsummer Night's Dream, under the imaginary security and privacy arising from the belief that the rest of the household are busily engaged at breakfast, meeting on the staircase; and further, when I see the long, red, rough, bony hand of the one tightly pressed, as in a vice, by the large, soft, black paw of the other, I think I may fairly conclude there is something in the wind."

"Frederick! you are not in earnest, you do not mean what you say."

"If you are inclined to dispute the matter," said he, rising up to ring the bell, "I will send for Flinders, and ask her, if what I have related to have seen be not true; and she has too much honesty to deny it. — Shall I ring for her?"

"How provoking you are, Frederick — do sit down and tell us if you have made any other observations besides these. Was Flinders very much confused when she saw you, or, rather, when you saw her?"

"Of that," said Harrington, "I could not judge from her countenance, for, as you know, from the form and colour of it, it would be no easy matter to make out whether she were

laughing or crying; but if I may conjecture from the attempt made to effect a precipitate retreat, she would have preferred my not having witnessed this *touching* interview; indeed, as I do not like to spoil sport, I was sorry to have interrupted an elderly person in the midst of her tender and dove-like enjoyments."

"Did she not instantly decamp?" said I.

"Yes," continued he, "she bolted immediately down the stairs by which she had so recently ascended, but not being very nimble, in her hasty flight she lost her footing near the bottom of them, and tumbled in a manner, and was left in a posture, any thing but graceful; and as I thought my presence would only add to the confusion, I stepped over her, leaving Mr. Peter an opportunity of returning to arrange her drapery."

Mr. Maundrel, as well as the rest of the party, was not a little amused at this account, and it suddenly occurred to him that if a circumstance of this kind were likely to happen, it would be a great convenience to have such attendants upon himself and his bride; addressing himself, therefore, to Miss Harrington, —"If," said he, "there be any probability of such

an union eventually taking place between the parties, as Peter is an invaluable man to me, and particularly in India, I will answer for both being properly provided for in my service; so that I think the best way is to leave them to themselves, unless you should feel disposed to interfere by issuing your veto against the matter."

"I see no objection," said Harrington; "for however averse we ourselves may be to a black bride, or bridegroom, yet when no others are to be had, the aversion soon wears away; besides I think *Miss* Flinders has a peculiar advantage in her favour, for as her complexion is such that she may either pass for a black or a white, she may take up her abode either with an European or Asiatic without any particular observation."

Our time now passed very agreeably among ourselves; indeed it could not be otherwise, for there were none of us inclined to be either gloomy or sad, and none without the disposition to make all around them happy, or to join in any plan that could promote the general harmony; and how readily such hilarity and cheerfulness, as were thus indulged, could give way to serious reflections and duties at their

proper seasons, every day might have shown generally, and the following, which was the Sabbath, manifested in particular.

As Alworthy's church was large, and his parish very populous, he had instituted a third, or evening service, for the especial benefit of the lower orders, many of whom being unavoidably engaged in their necessary labours during the day, were admitted, by this regulation, to enjoy, in common with their superiors, the just privilege of worshipping the same God, by an act of public adoration, in the same holy and consecrated temple. After a couple of hours passed from the conclusion of this third service, in drinking our tea, in conversing and looking over the splendid works with which Alworthy's library abounded, the party broke up for the night, by the ladies retiring to their rooms, leaving us a file of chamber candlesticks, and the candles lighted, to follow their example. They had hardly left us, when Mr. Maundrel observed, "This day has brought with it more satisfaction and comfort to me, than any other I can recall in the whole course of my life; perhaps the success of the object I had in view in coming hither may have opened my heart to feelings I never knew before, and attuned

my soul to gratitude to Heaven. I believe it to have had this effect, still I must attribute more to having again visited the church of my native land, having mingled my prayers with the congregation of the pious, in a sanctuary that has stood the storms and vicissitudes of time; that has opened her consecrated area to the reception of thousands for ages past; in a sanctuary that has bounded the united voices of those who have long since been removed from the haunts, and from the remembrance of man, and that now invites those hastening through the pilgrimage of life to the same shrine, before which preceding generations have bowed in humble adoration. When we reflect that it is the blessed employment of the angels to hymn praise to the Almighty, around whose throne they assemble in companies, and that we, in humble imitation of so excellent an employment, do on earth as they are doing in heaven; when, in the temple dedicated to the same eternal Being, we sing Hosannahs to the Lord, our minds, catching the holy flame of devotion excited by this exercise, become spiritualized, our hearts are opened to the reception of the most refined and exquisite feelings, and our souls

breathe adoration and praise to God, and love, love unfeigned, to man. And, in the act of prayer, when we pour forth the effusions of our grateful hearts for the mercies which, through a crucified Redeemer, we have all severally received, and supplicate with one voice, with one heart, for the continuance of the Holy Spirit, to aid us in the need to which our frail condition is exposed; by thus sending forth the combined expression of our unworthiness and weakness, and appealing to the infinite power of the God who made us, we do a holy violence to Heaven, and feel an inward assurance that such acts of praise and thanksgiving are made acceptable to the Most High, by the mediation of Him who has taught us how to pray. It is impossible to enter the venerable houses of prayer spread throughout this happy land, and not feel the mind wrought upon by associations that connect us with all who are gone before, and all that are to follow. We see the memorials of those who have hence departed in the fear of the Lord, when all their kindred are mingled with the dust, and the marble bears the only record that such have been, and that such, while living, entertained the same hope

that inspires our hearts at this very day. We feel that our time is short, and that when a few more years shall have flitted away, we too shall mingle our ashes with theirs, and be, in our turn, forgotten, while the coming generations, rapidly advancing, shall wipe us away from the remembrance of mortality. And when we offer up the sacrifices of our hearts at the altars, before which our forefathers have fallen in deep, unfeigned devotion, and reflect that their remains lie around and within the consecrated spot on which we are gathered together, the sympathies of our nature are powerfully excited; we leave our gift upon the altar, and, returning to the world, draw the ties of affection and friendship closer, and proclaim, by our example and conduct, glory to our God, and good-will to man. Indeed there is something so affecting, so heart-subduing in social worship, that no reflecting mind can contemplate without gratitude the blessings of participating in a work that brings us in communion with heaven, and draws us nigh unto the God of all; and if these great and important impressions are to continue, they can only be preserved by means of assembling together in public worship, and

keeping that worship pure from the defilement of worldly contagion. With these feelings you cannot be surprised that I should have been gratified with the manner in which the duties of this day have been performed by the ministers and the people in the church. During my residence in India I have paid an uniform attention to the duties of the Sabbath, and have exerted myself much to give them the importance they ought to hold in the minds of those over whom I have any control, and among those of my friends, with whom I have any influence. But our climate and manners are opposed to the disposition prevailing here; our luxuries are too great and numerous, our wants too easily supplied, and we have not that strong example which you every where have, to enforce the exercise of that active principle so much alive among you: and yet, I can assure you, we are kindled to a sense of the impropriety of yielding to these relaxing influences, by the example we draw from this country. Indeed the mode of thinking prevailing here must always have an effect upon us in the East, for our aim is to preserve a similarity of conduct and manners. Parents among us send their children here to be educated, that they may

imbibe, with their growth, the same feelings and sentiments with themselves; and distant as we locally are from each other, we are the same in mind and disposition. Exemplary, however, as your attention to worship is (and would to God it were as well understood and practised abroad), there are still some things which might be improved; for instance, I could not help observing, that in each of the three services of this day, an interruption was occasioned by the continued entrance of the people for a considerable time after the duty had commenced. Now, however determined some of the congregation may be, that nothing of this kind shall interfere with the train of their reflections, or operate to divert their minds, yet it is next to impossible that they should not be disturbed, or, if not disturbed, that the duty should not be painfully difficult to perform."

"This," said Harrington, "is very striking, and any one, at all attentive to what is before him, must have felt the inconvenience of it; and yet we are told that in Catholic countries, where many services are going on in the same place, and at the same time, such interruptions are more frequent and much greater, yet that

the worshippers are too much absorbed in the profundity of their devotion to have their attention arrested. I remember myself to have seen a large congregation of people assembled at mass in one of the great cathedrals on the continent, when a long procession of priests, preceded by a band of instruments, with a noise and motion that might almost have wakened the dead beneath their feet, passed through the midst of the prostrate worshippers, without visibly attracting the attention of any. My surprise at this was remarked by the Catholic friend who had conducted me to the place, — 'I see,' said he, 'your amazement. Does not this convince you how deep our devotion is, when not even such a circumstance as this can interrupt it?'"

"Well, Harrington, what was your reply?"

"It was one that did not at all please my friend; for I told him, as none of the devotees understood, perhaps, a single word of what was uttered by the priest at the altar, and could only distantly conjecture what he might be about, from his multiplied antics and genuflections, the service, in fact, was not broken; and lest it should be, they were sure of knowing

when the divinity would be present by the tinkling of a little bell, a mode of announcement that would be useless if they understood what they were about. 'But,' I continued in an under tone of voice, 'the bell reminds me of asking you how our time goes, for I am apprehensive we shall scarcely be able to keep our engagement. What is the hour?' — 'Unfortunately,' he replied, 'I have left my watch at home.' —These last words, though spoken in a half whisper, struck upon the ears of an old military officer, who was kneeling upon the bare pavement, in a huge martial pair of boots, with a three-cornered hat beside him, and a long, thin, stiff pig-tail, standing out at a right-angle near the snow-clad summit of his pericranium, who, though deep, and almost dead, as he appeared, in devotion, started up and produced his watch for our inspection, and then, returning it to its position, pulled out a snuff-box, and with an expressive shrug offered us its contents. My friend, however, annoyed at this counter illustration of his remark, took no notice of the stranger, and hurried me away, ere I could well acknowledge an act of civility paid at the expense of a religious duty."

"With respect to your observation, Mr. Maundrel," said Alworthy, "Gordon will tell you how much we regret there should be any grounds for it, for it is one that occasions us, who officiate, very great concern. Our parishioners know, from immemorial custom, the very moment that service begins; they are warned of it half an hour previously by the chiming of bells, in order that all may assemble, and all begin at the same moment the worship in which we are all equally concerned. But such is the insuperable negligence, I may say lukewarmness, prevailing among us, that people will not hold themselves in readiness. If they were to go to the theatre, or to any other place of amusement, it is then easy to be present from the first; but where there is no stimulus of this kind; where duty and worldly pleasure are separated; where the heart does not second the suggestions of the mind, the case is reversed: besides all this, every portion of our service is so studiously adapted to awaken the mind gradually, and to kindle in it the fervour of devotion, that its influence is checked, and the chain connecting the several parts is broken, by a late attendance. You know that our

service commences with some interesting, striking passage from Holy Writ to excite the attention in the very outset, and upon this is grounded the Exhortation, calling the wandering senses of the assembly from the world, and fixing them upon the duty they are congregated to perform. It next proposes, by the Confession, the most effectual method of obtaining God's pardon and mercy, by the acknowledgment of our transgressions and the helplessness of our condition — then comes the Absolution, bringing comfort to the worshippers in their necessity, and assuring them that God would have sinners to turn from the evil of their ways and live. They, therefore, who miss the exhortatory sentences, lose the opportunity of a due preparation of heart, so necessary in the Confession; and as they cannot, therefore, unite properly in that great and essential part of their duty, they cannot participate in the benefit of the Absolution, the promises and comfort of which depend, as far as they regard man, wholly upon the preceding office, according to that consolatory direction of the evangelist, which is very frequently read in the very beginning of the service. 'If we confess

our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.' Thus clogged by the weight of their sins, and stained by the leprosy of their uncleansed pollutions, how can the congregation, at least those among them who have omitted the preceding parts of the service, join in the act of supplication which now commences with the prayer that Christ has left his Church, followed by the Psalms, affording an opportunity for the soul to breathe praise and gratitude to heaven, and enshrine itself in the Schechinah of devotion? The mind is thus attuned to spiritual considerations, when portions of the Scripture are read in the hearing of all the congregation, to induce them to contemplate the mercies of God, and consider their own ways; and having thus heard the word of God, the people rise and make a full acknowledgment of their belief in it, by repeating the Creed, after which, returning to prayer, they supplicate benefits and blessings for others and for themselves. Indeed the whole of the Liturgy, taken in one connected and progressive series, so beautifully developes, both practically and spiritually, the Gospel scheme of

redemption that I am astonished how any, with the perceptions of common sense, and the feelings of Christianity, can be insensible to it. Each part is admirable; every prayer complete; the order of Scripture beyond praise; and all, when united, are in such strict harmony, and so unite glory to God with humility of devotion in man, that it may well be called 'the beauty of holiness.' But the beauty, the propriety, the harmony of this order is destroyed by those who break in upon it, heedless of what is past, and who, therefore, lose many of its important advantages."

"Our Liturgy, indeed," said I, "is, of itself, the most intelligible, the most comprehensive, and the most practicable form of worship, that has ever been devised by the united talent, and the deepest reflection of man: it approaches so nearly to inspiration, that it ranks next in estimation to the Bible itself. It has gone through more scrutiny, and has received more elucidation, than any Liturgy that ever was composed. Its excellency is so well established, and so generally acknowledged, even by those who attach no value to set forms of prayer, that

it bids fair to go down to a long posterity *; and yet, what is very singular, remarkable as it is for its intrinsic clearness, if you observe the manner in which it is generally used by our congregations, you would think its purpose hardly known, and by no means understood. The fact is, religious as the country is said to be, and certainly is, the mass of the people have not made themselves acquainted with the manner the Liturgy itself prescribes for their calling upon God, even with this book in their hands; and hence it is, that for want of reflection and earnestness, they do not 'worship with the spirit and with the *understanding* also.' In

* As the value not only of this transcendent form of prayer, but of other forms, is generally depreciated by the body of sectarists of the present day, it is essential to prove, that it was the custom of the peculiar people of God to use a pre-composed form of prayer, from the time of their calling, to that of Christ's appearance, when this custom was not only regularly practised by him, but sanctioned by the set form he gave to his followers for ever; that this custom, also, was adopted by the Apostles and the primitive Christians, and handed down to us — all these essential points are clearly and incontestably proved, in a very small, but able work, entitled "Liturgical Considerations," by the Rev. W. Shepherd, published since this volume was written.

common life, a man called upon to practise in a profession or a trade, sets about making himself conversant with whatever concerns it, and by practising all its parts, and by reflection, attains the complete knowledge of it, knowing that without such pains he can never be a proficient in his art. Not so in religious concerns; there is no labour, no anxiety, no determination to be made acquainted with its principles. Men expect to arrive at the consummation of it without previous elementary knowledge. Easy as are the elements, they are overlooked, or totally disregarded, as having nothing in them deserving consideration; and thus it is with the duty of prayer, that the mode of properly discharging it, is thought deserving of little, if any notice. It is from this negligence and supineness that so many inconsistencies arise. Some there are who go to Church to gratify their curiosity, in seeing those who constitute the congregation, or to hear a particular preacher; others, that they may set a good example to the poor, seeing, that by a habit of frequenting public worship, they are drawn from evil associates, and prove more generally correct in their conduct. Some go because they cannot absent

themselves from a place to which, current opinion declares, all should resort; and others, I am happy to say the greater portion, go to pay the tribute of praise and thanksgiving to God, the Giver of all things, and to offer up the sacrifice of a contrite heart; but even of these there are many who, from not duly considering the intentions of the Liturgy, lose much of its spirit."

"Go," said Alworthy, "into almost any congregation, and devout as the greater part undoubtedly are, you are sure to find others giving proof, by their movements and countenances, that their minds are wandering far from the temple in which they are assembled. One is watching all that appears outwardly before him; another, staring upwards, is lost in vain, idle reveries; a third, in an attitude of ease, ill according with the seriousness of his devotion, looks engaged in his duty without being so; while another, with an eye immoveably fixed upon the book before him, is lost in the perplexity of earthly cogitations. Now to those who disturb the congregation, by their late entrance into it, I have frequently, from the pulpit, urged the propriety of paying greater

attention; because, as of all imperious duties, that of making confession of our sins is one of the greatest, and without which we cannot hope for pardon of them; if this be omitted, the greatest benefit of worship is lost. Yet this is a point I cannot prevail upon my hearers to see in the strong light that it stands, and unless they see and feel it, remonstrance is in vain."

"On this point, too, Alworthy," said I, "I have done much, and effected comparatively little. Confession and repentance go hand in hand, without which nothing can be done either to manifest the sense of our weakness and corruption, or to obtain that aid of the Spirit which is promised to those labouring for salvation. But this is not all; for when our congregations are assembled, the great proportion of them conceive the duty of devotion is to be carried on by the minister and clerk, while they stand spectators of what is passing. Now, the provision of a clerk, as you well know, is that the service may be carried on 'decently and in order,' and that the voices of the assembly may be kept within proper limits, as to compass and time; he is, therefore, to be looked upon as a regulator, whom all around should follow, that

with 'one voice and mouth,' God may be exalted in the congregation. The Canons of our Church direct all, 'either man, woman, or child, of what calling soever, to repeat *audibly* the Confession, the Lord's Prayer, and the Creed, and to make the several answers as appointed in the Book of Common Prayer.' Were this duly observed, what a mutual incitement would there be for perseverance in holiness! How would the united voices of sinful men, confessing the error of their ways, or supplicating for spiritual blessings, ascend to the throne of grace, with a holy impulse irresistible, when echoed back by the intercessions of the Mediator, who sits at the right hand of God, our Advocate and Redeemer! And if this were the result of but one congregation of agreeing worshippers, how much rather of all throughout the whole country, who meet together at the same moment, and with the same words, make known the same wants, and for the same sins utter the same confession, whilst the same monitions are read from the Word of God, and the same accents of praise are winged up from thousands and tens of thousands, who all put their hopes of acceptance only in the merits of Jesus Christ.

There is something in this consideration wonderfully exalted. To reflect that even our distant connections and friends, though remote in body, are walking with us in the same house of God, are associated with us in Spirit, and that, in a way, which robs humanity of its vileness, whilst at the same time it ranks it with Cherubim and Seraphim, is at once so stupendous and delightful, that whilst the soul springs upwards, as on the wings of an eagle, it carries with it every association of spiritual comfort, that can in any wise fit and prepare it for immortality in Heaven. I am lost in an enchanting maze of the happiest reflections, and seem to walk in another and better world, when I consider this; and I only wish, that those who, like Gallio, care not for these things, could partake of this rich foretaste of divinity, that they might henceforward enter the house of God with less of the world, and more of heaven in their thoughts, and depart from it with more earnest desire of running the race that is set before them, as sons of God, and inheritors of the kingdom of heaven."

"And here," said Mr. Maundrel, "is the necessity, above many other considerations, that

the person officiating should read audibly, distinctly, and slowly, that the congregation may follow him in their minds, and ponder upon what he is saying. But, after all, you must allow that it is difficult to keep the mind fixed for any length of time, to the exclusive act of devotion; the mind is of so active and volatile a nature, that it will, occasionally, break from restraint, and wander beyond forbidden bounds. What is there that you can recommend for keeping it from these aberrations?"

"We recommend," replied Alworthy, "what will have effect when all other things fail, that is, habit. We are all creatures of habit, and the continued practice of an action not only reconciles it to us, but overcomes difficulties which, in the first instance, have been deemed insuperable. 'Wanderings and forgetfulness, remissions and intermissions of attention, there will be,' says Paley, 'but these will be fewer, and shorter in proportion, as the true taste and relish for devotion is prevalent within us; and *some* sincere, some hearty, some deep, some true, and, as we trust, acceptable service will be performed before we leave the place; some pouring forth of the soul unto God in prayer and

thanksgiving; in prayer, excited by wants and weaknesses, I fear also, by sins and neglects without number; and in thanksgivings, such as mercies the most undeserved, ought to call from the heart, filled as the heart of man should be with a thorough consciousness of dependency and obligation.' "

" But," said Mr. Maundrel, " in public worship you pray for the community generally, more than for yourself in particular: you may, indeed, say that our private devotions comprehend all supplication for individual and particular aid, still there wants something of this kind in the public form, which it has not, to bring the importance and efficacy of it home to our breasts."

" Here," said Alworthy, " what Paley has further said upon this subject exactly applies, and is a full answer to your observation. And as I have been lately writing upon this subject, and have not failed to weigh well all he has said, I can accurately remember his words:— ' In public worship, we thank God in general terms, that is, we join with the congregation in a general thanksgiving; but a devout man brings to Church the recollection of special

and particular mercies, particular bounties, particular providences, particular deliverances, particular relief recently experienced, specially and critically granted in the moment of want or danger, or eminently and supereminently vouchsafed to us individually. These he bears in his thoughts; he applies as he proceeds; that which was general, he makes close and circumstantial; his heart rises towards God, by a sense of mercies vouchsafed to himself;'—so that no objection can lie against the practice. The great consideration is in having the duty properly performed, and much, indeed, has been done to fix the attention; with this view the service is made to depend upon the minister and the people, the minister in expressing all their wants with clearness and solemnity, and the people in giving their hearty and sincere sanction to the supplication, by their *Amen* at the end of every prayer."

"The plan," said Mr. Maundrel, "I pursue, to keep the mind from wandering, is that, I believe adopted very generally, of reading the service with the clergyman."

"Aye," added Harrington, "and by reading it in an under voice the senses are kept effectually from straying."

"But this," said I, "is not correct; for the greater part of the service is to be pronounced by the minister, and by the minister alone, during which time you may be listening with an attentive ear, and joining with a devoted heart, but no more is required; for, consider, the commencement of the service is an Exhortation to the people, to which they are to hearken, but which it would be absurd in them to repeat. At the Confession the whole assembly unite their voices. At the Absolution the minister alone has permission to pronounce the pardon of God on condition of penitence; and where the congregation is not directed to respond, it is provided that they shall sanction the several petitions made for them by the minister, by their expression of 'Amen—' the hearty desire to have it so. The minister, therefore, is the voice of the congregation, the mouth, the organ of their communication with heaven, but his office is superseded if all are to be repeating after him word for word with their own several tongues: besides, it is better to accustom the mind only to follow him, while the eye and ear silently accompany the words he utters, and in this there is manifestly more propriety and devotion.

You see, then, how necessary it is for the due and regular discharge of this public duty, if intended as 'an acceptable service,' that what is respectively required of the minister and the people be kept distinct, as, without this, the design of the framers of our Liturgy is defeated. But the best and most effective mode of keeping up the attention is, to bear continually in mind, that where two or three are gathered together in the name of Christ, there God is more especially present with them; and preserving the idea, that you are then assembled in the immediate presence of the Most High, although he be not visible, to whom you are acknowledging your infirmities, and presenting your petitions; and who, in the incense which, to mortal eye, seems to rise from the mingled prayers of the humble and the proud, the sincere and dissembling, distinguishes through the cloud of disguise between what is feigned and unfeigned; it is hardly possible that your minds should not only be impressed with the infinite importance of the duty in which you are engaged, but with a sense of propriety of conduct and pureness of thought it becomes you to adopt, and to keep alive, under such a serious consideration."

"There is still," said Mr. Maundrel, "another observation I have to make on this subject, and that is upon the variety of attitudes assumed by the members of the congregation: there certainly wants greater uniformity; for if the people are to speak as with one voice, they should act as if they formed one body."

"But," said Alworthy, "the rubric provides for all this. It requires the congregation to stand whilst hearing the Exhortation and the Psalms; to kneel during the Confession and Absolution, and in *all acts of supplication*, and permits of sitting while the people listen to the reading and expounding the word of God. For, as Dr. Hey truly says in his Lectures, — 'A ceremony affects both him who performs it and him who sees it; and in congregations each person is both a performer and a spectator. If in one's closet kneeling generates humility, it will, by the help of sympathy, generate a stronger sentiment when many join in the same posture, though a weaker, if many are present, and some kneel whilst others stand: in that case there will be an *antipathy*. A ceremony regularly performed by a large number, if mild, simple, expressive, has a fine effect on

all minds, from the most rude to the best informed: it pleases, it elevates, yet it calms or checks any turbulent emotions; it sobers the thoughts, and makes them orderly and decent. To those who cannot read, or are apt to be inconsiderate, it affords a species of instruction. What the Psalmist says about the heavenly bodies might be said of the language of ceremonies: — "There is neither speech nor language, but their voices are heard among them." — In whatever way men speak or write, the language of ceremonies is intelligible to them, and affecting.' Under present circumstances, from the number of worshippers and the want of room for their accommodation, it is to be regretted that the posture of kneeling, that true, outward expression of humble, submissive intercession, cannot uniformly be preserved: but then the next practicable mode indicative of piety and humility ought to be substituted — that of standing; for I can never divest my mind, however uncharitable it may be to think so, from regarding persons engaged in prayer while in the act of sitting at their ease, as not at all in earnest in their duty, unless they labour under infirmities or weakness, rendering such a position painful or impracticable."

"This, by the by," said Harrington, "recalls to my mind a custom I should like to have explained, which from being only partially adopted shows it to be imperfectly understood; I mean that of bowing upon some occasions to the name of the Saviour, although the poor people observe it generally."

"It is especially required by St. Paul," said Alworthy, "that 'at the name of JESUS every knee should bow,' and the Church, in reference to this injunction of the Apostle, requires, by her 18th Canon, — 'that when in time of divine service the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present, testifying, by these outward ceremonies and gestures, their outward humility, Christian resolution, and due acknowledgment, that the Lord Jesus Christ, the true, eternal Son of God, is the only Saviour of the world, in whom alone all the mercies, graces, and promises of God to mankind for this life,' and the life to come, 'are fully and wholly comprised.' — This, in general, has been observed only at the time of repeating the Creed, because then we are making the acknowledgment here enjoined by an open con-

fession; but it should be observed upon all other occasions, when 'the mercies, graces, and promises of Jesus Christ' are mentioned."

"But," I observed, "there is a difference to be made, which is overlooked by the lower classes, who generally attend to this custom, in distinguishing the title of JESUS from all others. It may be asked, perhaps, why is not this reverence to be made at the mention of the name of *Christ* or *Saviour* (the meaning of the name *Jesus*), or *Mediator* and *Intercessor?* The answer is, that it is claimed for the name of JESUS, and JESUS only, as being not merely the distinguishing name of our Lord, but as one of infinitely greater honour, as much as his being Saviour is superior to his having been Anointed, for JESUS is 'a name above every name,' even above that of *Creator;* inasmuch as it was a greater exertion of goodness in the Son of God to save men by his humiliation and death, than to create them. It was the name also given him by the angel when he announced his birth to the Virgin, and it was that by which he was baptized, as well as that which peculiarly designated the end and purpose of his coming into the world."

"And now let me ask," said Mr. Maundrel, "why is it, that in repeating this Creed, and making this reverence, you should turn towards the East."

"It has been customary," replied Alworthy, "in professing our belief in the Trinity, to look towards that quarter of the heavens whence God is supposed to have his peculiar residence of glory.* Some have thought the custom to have sprung from the high priest among the Jews, who, when commanded by their law to sprinkle the blood of expiation, did so towards the East. But the custom originated with the Gentiles, who, when they worshipped, looked to the rising of that sun which they regarded as their God, while the Jews, on the contrary, turned to the West, where their Holy of Holies was situated; but after the disappearance of the Saviour, Christian churches were built east and west, in this respect like the heathen temples, with the most sacred part facing the East, symbolical of the rising of the 'Sun of Righteousness,' that great light, 'that light of the world,'

* Wheatly on the Common Prayer.

which was to 'lighten the Gentiles;' thus, in some measure, literally accomplishing the prophecy of Zechariah, of their 'beholding the man whose name is the EAST,' for such is the name according to the Greek and Latin versions. Looking, however, at the custom in what point of view you will, it is, undoubtedly, one of great reverence, and may be preserved, even were there no such particular reasons for adopting it."

"I hold the custom," said Harrington, "not only as imperative, but highly proper, on the grounds you have advanced. Now, Mr. Alworthy, let me speak a word or two on the subject of psalmody and singing, and in doing this, let me say, that your choir is excellent, your organ grand, and it is clear that you pay great attention to this department of the public service."

"I do so," said he, "for the strongest reasons; not only because sacred music and singing enliven devotion and elevate the affections, but because it is efficacious in awakening, in fixing, and inflaming the mind. We see, among all descriptions of Dissenters, that music and singing form a considerable portion of their

service; that they carry a charm with them which captivates the soul, and it is the aim of all to obtain this end, by giving it all the power and support they can. This speaks, therefore, more forcibly in favour of our giving great attention to this part of our public service than any argument I can urge, because this is a decided proof not only of its power, but its utility in alluring worshippers to their duty, when, perhaps, no other means would have the effect. It has the advantage, also, of recalling our languishing attention, of enlivening and quickening it to the consideration of what is before us, and, as it is the means of expressing the joy and gladness of the heart, it rouses the languor produced by lengthened prayer, it inspires new feelings and reflections, and renews the soul for the continuance of devotional exercise. Knowing its utility, its pleasantness, its powers on the mind and affections, I bestow all the pains I can to give it full effect, and in Town, Gordon, I know you study the same, only with greater efficacy, because you understand music; I do not, and, with the exception of such as is sacred, I have no relish for it."

"Notwithstanding," said Harrington, "the great attention paid to give variety to our Church service, how many there are who complain of its length, and of its dull uniformity; and though I know such objections to proceed generally, if not entirely from those whose coldness of devotion make them the complainants, yet, do you not think that most of these would, in time, more frequently resort to public worship were the duty shorter? For you are to remember, that what now constitutes our morning service was formerly divided into three parts, between each of which some time intervened."

"Do such people," I asked, "resort to Church at the hour of evening prayer, when the objection to a long service cannot be advanced? No, they do not. I look upon it, that he who can refuse to dedicate one day out of seven to the service of the God who made him, gives no reflection to his weak and frail condition, seldom carries his thoughts from this world to one that is to endure for ever, and has little of the spirituality of religion within him. If we are candidates for immortality, we must do something to secure the prize; the great and most important part has been done for us by the

shedding of a Redeemer's blood, and what remains, were it more laborious than it is, would be as nothing compared with the reward held out. If unwearied attention, for a long succession of hours, can be cheerfully given to the vain, trifling gratifications of our minds, cannot a few hours be devoted to purposes of vital importance to the salvation of our souls, on the return of the Sabbath? A man, to obtain a few of the most fleeting pleasures of life, or to transact a matter of business, which shall yield him but a small return, will undergo the irksomeness and tedium of a journey, 'rising up early, and late taking rest,' to effect it; and yet the same man will object to devote a few hours to the duties of religion, and run infinite hazards of his salvation, to shun, what he profanely thinks, the weariness of public prayer. Now, what is this but folly and madness? Aware of the weakness of our nature, and the almost impossibility of chaining down the attention to long, unbroken prayer, and keeping the mind free from accidental distractions that involuntarily arise, and from occasional forgetfulness, the framers of our Liturgy have made use of every means to keep up in the congregation an un-

wearied interest in what lies before them, in feeding the flame of devotion by diversity of actions and feelings, now by a difference of posture, now by humbleness in supplication, now by joyfulness in singing, now by making responses, by attentive hearing, by the union of voices. If all these fail to produce the end for which they were designed, it must be with those who are not in earnest in their duties; with those whose hearts are not impressed with the solemnity and importance of the service, or of what they owe to God and themselves; with those who are too worldly-minded to have the fear of God before their eyes, or the love of Him grafted on their hearts; with those who are marked out by these indications, as without a teachable disposition, without true inward piety, who are, in short, only nominal Christians, deceiving themselves, and professing to be what they really are not."

"Much as we may lament," said Harrington, "the languor and want of earnestness in devotion prevalent in our Churches, I think that a want of attention to the preaching is not less remarkable, and it is a matter of surprise to me, that an effect should result from the practice

so little commensurate with the pains employed in writing and delivering discourses, and in the frequency of their occurrence:—

" ' I say the pulpit (in the sober use
Of its legitimate, peculiar pow'rs)
Must stand acknowledg'd, while the world shall stand,
The most important and effectual guard,
Support, and ornament, of Virtue's cause.
There stands the messenger of truth; there stands
The legate of the skies!—His theme divine,
His office sacred, his credentials clear.
By him the violated laws speak out
Its thunders; and by him, in strains as sweet
As angels use, the Gospel whispers peace.
He stablishes the strong, restores the weak,
Reclaims the wand'rer, binds the broken heart,
And arm'd himself in panoply complete
Of heav'nly temper, furnishes with arms
Bright as his own, and trains, by ev'ry rule
Of holy discipline, to glorious war,
The sacramental host of God's elect!' "

" The inefficiency resulting from preaching," said I, " can hardly be estimated, because you cannot conceive what would be the case if there were no preaching at all. Now, though I am disposed to attribute much of this inefficiency to

the inability and the weakness of preachers in general, yet I am persuaded more, infinitely more, is to be ascribed to the habits and dispositions of the hearers. I grant that a man, however excellent he may be in all other respects, may not have the power to arouse the feelings of his congregation by either his delivery, or by the mode in which he sets forth the exposition of his views of Scripture, who may, nevertheless, be fully entitled to every indulgence and consideration from his general character, for the rectitude of his intentions, and the conscientious discharge of his duties. But our congregations are fastidious, they entertain prejudices against such as they do not fancy can give them the instruction they require. This man is avoided by them because he is too cold; that, because he is too warm; one, because he preaches a moral essay; another, because he is too doctrinal. Some turn away from their own minister because he is familiar to them, and seek elsewhere for another who may offer novelties. It is true, we cannot altogether avoid entertaining prejudices, and people will naturally resort to those from whom they think they learn their duty best;

yet the principle is erroneous; for, after all, the fault probably lies more with them than the preacher. In the present day, the fashion is to lean to those who, in severe and strong language, assail what they call 'the unregenerate,' and aim by sounding the tocsin of alarm at their conversion; who, in long, crude, unconnected addresses, descant on the exclusive excellency of faith, and who harangue against the follies, more than the vices, of the age. And while these are followed, calm, wise, and sober men, who, looking upon all fashions as variable, and aiming at nothing beyond what is natural, or short of what is useful, endeavour to propagate moral excellency founded on faith in God, are left to discourse to empty pews and benches. The one, with all the pride of exclusive sanctity and the fervour of heated zeal, pours out the overwhelming torrent of evangelism from the flood-gates of his lungs, partially; the other with the smoothness of the ordinary current, silently carries forward those sober ingredients of the Gospel, which tend to fertilize the moral soil generally. I know the public taste is altered, and that the sermons of former times will not suit the present. In this we are evi-

dently improved. Preachers, to be followed, must be animated in their manner, and interesting in the selection of topics for discourse; they must study the passions of mankind, in order to inculcate principles, and earnestly address themselves to the correction of their errors and frailties; but still the people are not to be driven by violence; they are not continually to be alarmed into religion by the terrors and troubles thundered against them. Christianity is no more to be carried inwardly by storm, than it is to be established outwardly by the sword; and while meekness and humility characterized the Founder of it, his apostles propagated his doctrines by the same means, which we, at humble distance, should always prefer and imitate. It is better to work by entreaty and persuasion than by fears and threatenings; harsher means are to be employed only when the easier ones fail of success; reason is not to be made captive, but to be led gently to Revelation."

"In this," said Alworthy, "I perfectly agree with you, although I must contend for the necessity of occasionally making strong and forcible appeals to the senses, to keep alive that spirit which is apt to become dormant with-

out this stimulant to exertion. And I think also with you, that more good would generally result, were the clergy to study eloquence more than they do, not with the view of making rhetorical flourishes, or to show their powers, (which would be preaching themselves, and not Christ,) but that they might more strongly rivet the attention, and make a surer entrance into the hearts, and a more indelible impression on the minds, of their hearers. The object of all eloquence is to persuade, and it can never be applied to a higher purpose than when it is exerted to make men sensible of their dependence upon an Almighty God, whose favour they must obtain to render the present life tolerable, and the happiness of a future existence certain. This powerful auxiliary is not sufficiently employed; for consider how few there are that even read well, and how much fewer that can preach with any visible effect. But, after all, as the clergy rarely, if ever, deliver any thing objectionable, or which, indeed, has not much good in it, it is not fair to lay the charge of inefficiency in preaching more to their want of power, than to a want of proper dispositions in their hearers."

"Alworthy," said I, "rely upon it, all our preaching would be better received, and be more productive of good, were our hearers better disposed to receive what we deliver to them. They come to us as children, and, like children, require 'milk instead of strong meat.' They require to be taught the principles of religion, whereas, in respect to those who have arrived at maturity, they should come to be reminded of what they already know, — to be stimulated by fresh intreaties and persuasives to perseverance in the discharge of their several duties; and the importance of these duties should be shown by holding them up to view in different lights, in lights and distances calculated to exhibit them to the greatest advantage: captivating the heart, and leading it to adopt them, as being consonant with the happiness of man, and most agreeable to the will of God. I speak of congregations such as ours in London, and yours here, where none are so circumstanced in life as to be ignorant of the rudiments, although they stop upon the threshold, without endeavouring to advance further into the science of religion. Many, if not most of our sermons, lose their effect, because some of the religious truths upon which

they are built, are either not known, or not recognised by those who hear. We have a right to take it for granted that our congregations are, in some measure, acquainted with religious science; for there are none that have not, or may not have, the Bible in their hands, and we ought to presume upon their ability to enter into many subjects, without climbing step by step from the ground to the point before their eyes. If a teacher of any other branch of knowledge gives a public lecture, they who resort to him come prepared with, at least, the elements of the science to attend him; but we who have taught the rudiments to children, and have put the volume in which is all that is required of them into their hands, with the Prayer-book to guide them in the use of it, are still expected to be more minute and explicit in our addresses, and to take for granted nothing that ought to have been known. The character of too many above the lowest order of our hearers is this: — they resort to our Churches, as others do to the Theatres, for amusement; they regard the ministers there more as actors than teachers, and judge only of the goodness of a discourse by the temporary effect it pro-

duces on the mind, which reaches not to the heart, and vanishes as they leave the sanctuary. They conceive the advice that has been given directed to any others rather than to themselves; not having come with a direct intention to perform an act of pure devotion, nor to pay solemn homage to the Divinity worshipped, they neither enter into the spirit of the service, nor take away with them any thing of value. Such conduct as this, like the ostentatious prayer of the Pharisee, carries no virtue with it, no other reward, if reward it can be called, than, perhaps, the bare praise of men not more religious than themselves, for it is not an acceptable service to God. The fancy may have been gratified by the novelty offered to it; an hour may have been beguiled which, like many others, has been passed without profit; and, perchance, the conscience has been lulled to rest by the vain, deceitful thought of having discharged a duty. Would to God that men would reflect upon these things with greater earnestness! Would to God they would 'see the things that make for their eternal peace before they are shut from their eyes!' Although our just apprehensions lead us to think there are too, too many

of this description, let it be the object of our prayers to Heaven that the number may be lessened; and let us, turning with disgust from this picture, contemplate another more fair and pleasing. See, then, the earnest, the devout Christian entering the house of prayer to pay homage to his God — he comes with some knowledge of his duty as required of him by Scripture; he comes free from prejudices against any who, authorized, have entered into the duties of the sacred office; he comes looking up to us as delegates from Christ, to make the will of God known, and to call him and his fellow-worshippers from the error of their ways; he looks upon us as honest men, expounding the word of God to the best of our abilities, and urging it with all the power that has been given us; he comes to reflect upon what he hears, that when he goes back to the world he may practically apply all that he has learnt; he makes a personal application of every thing he has heard, generally, for the purpose of correcting his heart and regulating his conduct. He does not come prompted by an idle curiosity, to be amused by the novelty he may meet, either in the sentiments delivered, or in the

person who utters them ; he does not regard us merely as purveyors for the taste and appetite of the public; but he comes to lay to his heart considerations that he has not himself drawn from the Bible: knowing that a sick man is not healed by merely visiting the physician, but by following the remedies prescribed for his cure; he comes to us as physicians of the soul, and returns with a resolution of applying whatever we have recommended to him, for the purification of his mind and the salvation of his soul. If, therefore, our duty be great and responsible, and it is undoubtedly both, those who hear are not exempt from others proportionably important, and were they more alive to this consideration they would find less to censure in us."

"I allow the justice of all that you have advanced," said Harrington, "but still I am of opinion that to bring men to see this in the light that it stands, and ought to be made discernible, you must, allowing for their weaknesses, bend in a great degree to meet their infirmities and errors. What preacher in these days would take up a volume of Barrow, or Tillotson, or Jeremy Taylor, and deliver one

of their sermons to the people?—or who would form their discourses upon exactly the same models? — or if they did, who would listen to them? Take these, and such other able works as these, into your study, and get at the perfect understanding of Scripture through their illustrations, and learn to apply their reasoning and arguments in a manner more suitable to the taste and feelings of the times: but to do this with effect, you must give the subject the advantage of all the interest you can, and throw in all the graces of an animated, clear, and earnest delivery. The argumentative mode of preaching, with all its dull, dreary wanderings, so dry, so unproductive, so unimpassioned, will no longer avail. No, you must go with the times; and unless you show that you yourselves have feeling, and are wrapt in the subject on which you expatiate; unless you will arouse the senses by an irresistible appeal both in matter and manner, or secure the mind by the clearness of your deductions, or the easy flow of language in which persuasives to improvement are couched; — unless you follow the advice of a great modern writer, — 'Address yourselves to men's hopes and fears, to their sense of duty,

and to their moral affections, to their consciousness of what they ought to do, and what they can do. Teach them how much depends upon their own efforts and their own vigilance, and that those efforts and that vigilance are now doubly called for, lest this mighty deliverance should have been wrought for them in vain. But, above all, teach them as you value your own immortal souls, and as you desire to save theirs, teach them to seek to enter in by the good and the right way, and, what must never be forgotten, by the *only* way. Speak not peace, where there is no peace; prophesy not smooth things. Presume not through any false notions of liberality, much less for the sake of worldly applause or favour, presume not to *widen* that gate which your Lord himself has pronounced to be straight and narrow: for narrow as it is, be assured it is spacious enough for the passage of all those whom you will ever persuade to bend their steps towards it.*" — In short, unless by the natural charms of simplicity you can allure the sinner to catch at

* Dr. Copleston on Necessity and Predestination.

what is good, or, by the power and warmth of a just indignation, hold out the terrors of the Lord against what is evil, your preaching will be without the effect you would secure: —

" 'Mine be the man whose doctrine pure and sound,
No tropes distract, no metaphors confound;
So plain, the simplest understand and love,
So just, the wisest cannot but approve:
Who with a keen, but nicely judging art,
Steals to the bosom and unlocks the heart;
And holds a mirror up where each may see
Both what he is, and what he ought to be.
Not his the text which language overpowers,
Like some old sampler border'd round with flowers;
Where holy truths in measured periods shine,
And Scripture stares to see itself so fine.
Not his the saintly leer, the well smooth'd band,
And the coy whiteness of a half shown hand;
The lengthen'd tone, the modulated clause,
The dull, unmeaning energy of pause;
The lifted eye, the slyly stolen look,
And all the frauds of preaching without book.
Who never puts his Bible out of joint,
To try his skill on some disputed point;
Nor starts a doubt, to prove he can unravel,
While some his answer catch, but all, his cavil.
Christ is his stem, and would we win the skies,
He shows what branches upon him must rise;
No barren faith, uncultured into fruit;
No sapless virtue, void of strength and root:

Vain all that either by itself can do,
The Christian moralist must join the two.
He, when he chides, affectionate and mild,
Like some fond parent o'er a truant child,
With mercy tempers every sound of fear,
And wins to penitence the slowest ear.
Yet far less prompt to chasten than console,
Like Hermon's dew, his words refresh the soul;
Quench the parch'd lips of him who burns within,
And slake the fever of remember'd sin.
How must we joy in such a man to find
His life a comment with his faith combined!'" *

During this conversation our chamber candlesticks had been repeatedly taken up, the candles as often snuffed, put down, taken up, and snuffed again, until little more of them remained than barely to afford us time to see our way to bed; we took the hint, therefore, and retired.

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* Religio Clerici, 1st Epistle.

THE DEPARTURE.

THE DEPARTURE.

The friend to whose charge my church had been consigned, yesterday informed me of the necessity of his leaving town, and for my return home; and as he had himself been taken by surprise, he was compelled to give me shorter notice than I found convenient. In consequence of this, as I had agreed to pass another day at Broome Hall, I signified to Harrington my intention to be with him before dinner today, and of setting out for London on the following morning. Nothing more, therefore, was left me than to take leave of my friends and depart; but this is by far the most disagreeable duty of a visitor, and the unpleasantness of it is always in proportion to the happiness that has been enjoyed, and that, in the present instance, was very great. I had received such extreme kindness, and felt so much interest in all things concerning the individuals around me, that now I was to be removed from them, a

regret came upon me that took a strong hold upon my mind; for I have uniformly found, after a temporary residence with an agreeable and social family, a bachelor returns to the solitude of his own abode with sensations of manifest despondency. He has created in the society with which he has been joined a concern for himself, and he feels the same towards those with whom he has been associated, and now the tie of reciprocal feeling is to be undone, it is accompanied with a sensation of distress too unphilosophical to be openly expressed, and too poignant not to be sensibly experienced.

Having made my arrangements, and put myself into a fever by attempting to pack up the same articles, in a ruffled state, that I had, with ease, pressed into the same compass when I set out upon my journey; and having exerted the weight of my body, and the strength of my arm, to bring the yawning jaws of my portmanteau to a close, I gave it in charge to the servant, who was to take it to Broome Hall, where, alas! I was to go through the same operation. When I went to bid the family adieu, they told me, as I had yesterday stated the impossibility of lengthening my visit, which had

already been protracted beyond what I had ever contemplated, Mr. Maundrel was gone to the Keeper's Lodge to see Eliza, with the hope of prevailing upon her to accompany him to the Rectory, and to fix her abode there until final arrangements were concluded. "And," said Alworthy, "that his and our wishes, in this respect, may be attended with surer success, I will ride with Gordon to Broome Park, and thence to the Lodge, and add my entreaties to his; so, Gordon, if you will wait a moment, I will order my horse and accompany you."

Mrs. Alworthy, after a little conversation, now approached me, and pressing my hand said, "Mr. Gordon, I cannot express the obligation I feel to you for the comfort and pleasure you have occasioned us by this friendly visit — it is an epoch in our lives — my excellent husband has been visibly benefited by your society, and you have communicated to him, I know not by what means, an ease and composure of mind that he had not before you came, and this, to us, is every thing we could desire. His habits, as you know, are retired, his constitution is not strong, and nature has hitherto cast a shade upon his mind which has been manifestly re-

lieved since you have been here. My girls, too, they have enjoyed the satisfaction not only of seeing their father a happier man, but have caught something of the same spirit that has lighted on him, and from the cheerful, social comforts you have let in upon them, by bringing them in contact with amiable and good society, their minds are expanded; and while, I trust, they will never entertain any other thoughts than such as are disciplined by a high sense of religion, so, I think, I see they are more calculated to benefit society by intercourse with it, and also to derive a knowledge from it suitable to their condition and advantageous to their welfare. For my own part, I would not have any one of us different in disposition and character from what we are at this moment. Mr. Alworthy is now exactly what it has ever been the extent of my wishes to have him; he is a serious, devout, but no longer an uncheerful man; he is justly respected by the world, and equally beloved by his family and his flock. Louisa here, I think, has also lightened up her face more than formerly, and I ascribe this to the cause that has so visibly operated upon her father, for never were a parent and child more alike, in

every respect, than they are: and as for Julia, I know not exactly what to make of her, she always had a disposition inclining to activity and liveliness; and though, hitherto, she has thrown over her character the veil of reserve, it has lately been more perfectly developed."

"With that, my dear Mrs. Alworthy," said I, "I have had no concern, and, therefore, can take no credit for bringing out the latent beauties of this picture; no, to give every one his due, I must, attributing effects to their proper and just causes, ascribe this to the influence of my friend Harrington's society, and 'sweet converse;' for, I think, if a change has taken place in Julia, no less a one is discernible in him, and how this is to end does not appear at present."

"If," said Julia, her face suffused with a blush, that, while it heightened her charms, betrayed her feelings, "if, Mr. Gordon, you talk in this manner, I shall really wish you to be gone; and yet not exactly so, for I think, if you remain, I should be able to retaliate upon you with much greater truth, from observations I made at Broome Hall, and that, without claiming any very profound discrimination."

Alworthy's return prevented any further re-

mark, when cordially shaking hands with each of them, and promising to pay another visit whenever I could conveniently do so, I advanced to the front door, where our horses were in readiness, accompanied by the females, who, when they had seen us mounted, bid me a final farewell.

For some time Alworthy and I proceeded without breaking silence; at length, when we had got off the stones, he drew closer to my side, and said, "Gordon, I believe we shall all greatly miss you, for your visit has been the occasion of opening a new scene, on which we have looked, and upon which we have entered with delight; and, I think too, *you* will miss *us*. Indeed, for one so formed as you are for the enjoyments of domestic life, you cannot retire from the bosom of a happy, united family, whose regard you so assuredly possess, and for whom you have shown such friendship, without feeling yourself somewhat alone; but though you may get rid of this, by resorting to the society of others not less attached to you, nor less agreeable, yet do not look upon us in the light of an ordinary acquaintance, lest I should become reasonably jealous. For a few years, you know,

we lived as it were together, both at College, and for some time after I was married; and from that period to the present, we have preserved our attachment. Of late years, indeed, our personal meetings have been 'few and far between,' but upon every visit the ties of friendship have been drawn closer together, but now they can come no nearer. You have certainly been the instrument of bringing me to a view of matters that I did not wholly and clearly embrace before—I have considered, I have reflected, and pondered much upon what has passed between us, and to these I have added many and earnest prayers—my notions, which have lately been inclined to wander, have received correction from their bias by what you have advanced, assisted by subsequent contemplations, and illustrated by actual experiment; and though your elder in years, I am ready to acknowledge the obligation I feel to one, whose mind was ever more vigorous and active, as well as more equable than my own. I have received hints from you on the management of my children's education, and for the expansion of their minds and intellects, which I should never have believed beneficial, had I not heard your argu-

ments, so well supported by reason and by a knowledge of life; nor even then, perhaps, had not those arguments been substantiated by experimental tests. In matters connected with the doctrines of Scripture, I never really differed from you much, although my mind has, recently, been warped by the plausible recommendations of zealots, fanciful religionists, enforced by the reasoning of a multitude of writers of the same stamp, whose illustrations I knew not how to resist, although they were not powerful enough to place me beyond doubts and misgivings. My natural disposition to reserve, and to something of melancholy, led me thus to fall in with notions favourable to both; and I began to persuade myself that religion could only be properly discerned through the medium of gloom and sorrow. But you have succeeded in showing this to have arisen from want of deeper and wider knowledge; you have drawn out and extended the mind to its proper focus; short of which the objects of eternity are distorted, beyond it, all is mystery and confusion. Religion, I am now convinced, while it spreads its influence over the mind, points out the necessity of exemplifying its force, by discharging the

duties we owe to man, from the love we bear to God, and calls upon us to exhibit in our lives, dispositions, and characters, the yoke it imposes, to be one, not intended to gall, but to be easy, and in every way adapted to our nature and condition; while, on the other hand, it shows us, that, possessing a spark of the divinity within, it is our duty, as it is our interest, to keep it alive in the breast, and to kindle it into a flame by every thought and act of godliness. From a perfect consideration of the character, actions, and injunctions of our Saviour, I am now led to think, we best manifest our gratitude for all he has done, by a cheerful obedience to every precept, and by showing ourselves happy in the condition in which he has been pleased to place us; and against this, I think, nothing fairly, properly, or rationally deduced from the writings or the actions of the Apostles, can be said to militate. While, therefore, I would have every one conduct himself in the manner his conscience prescribes, as most consonant with Scripture, and suitable to his disposition, I must deprecate, as equally irreligious, the habit of the serious censuring their fellow-creatures, who

are not like themselves, and the gay, ridiculing the sad."

"Alworthy," said I, "you cannot urge this more strongly than I feel it ought to be, when applied to natural, or infirm, but not to assumed characters; under such circumstances, to quarrel with a person whose disposition is contrary to your own, is, in fact, murmuring against the God who made him, or blaming him for the errors of his early education, for which he is not responsible. But, in the present day, they who are designated as religiously serious, are mostly those who have made themselves so, by the sombre views they take of religion, and who, arguing upon their own impressions and feelings, take the converse of the position, and attempt to set up as a truth, that where mankind are not gloomy, there they cannot be serious, nor, consequently, in earnest in their duty: now you do not want to be told that this is as far removed from true reasoning, as it is from Christian charity. Look into life, observe the disposition of youth, and you will usually find those who have the most application, to be the most lively and animated when their studies are over. It was a saying of an eminent school-

master, who drew his observation from a long and wide experience, that when he saw a boy heartily enter, with vivacity and zeal, into the spirit of his play, he was sure he had a good scholar. Look again at men in business, and you may almost invariably observe, those who are the most earnest and serious in their profession or trade, to be the happiest and most cheerful when employment ceases; and I see no good reason for stopping the inference in the case of religion; for, as far as my knowledge extends, I am certain that the most pious persons with whom I am acquainted, and they are not a few, though scrupulously alive to the solemn discharge of their duties, are the most agreeable men in society, whether among friends abroad, or their connections at home. What then is it that makes so many among us desponding and dejected? What is it but the erroneous views they form of a religion, meant for the comfort and consolation of us all? If that religion is to close the gates of mercy upon the greater part of mankind, as being born and bred to inevitable destruction; if it is to exclude all but a chosen few from participation of that grace,

which, the Apostle tells us, is given to all*; if it is to carry intimidation and horror into the hearts of those who are to be anathematized as reprobates; or, if upon less objectionable grounds, it is to shut out from salvation such as have not the feelings of assurance within them — all that have not a faith that is only just not tangible, whatever be their endeavours to discharge the duties of common life, and to whatever moral excellence they may attain — all that show themselves not melancholy-minded — all that do not make their existence here miserable, and do not hate the world, and the rational enjoyment of the things within it, as if it had been created by an evil Being, rather than the great good God† — all who do not abhor those joys which the Maker ordained for the pleasure of man in his state of misery — in one word, if religion is to extend her arms to the reception, only, of the enthusiastic, the irrational, and mad, then, indeed, all other hopes being cut off, we may give way to that wretched-

* 1 Tit. ii. 11. and Phil. i. 7.

† The injunction to hate the world is only in comparison with the higher value of spiritual things; not an abstract, unconnected, unqualified hatred.

ness which they feel and advocate who profess themselves serious; then, indeed, the Lord may be represented as a God of vengeance, amazement, and terror! But if, on the other hand, Religion be that sweet, that mild, that heavenly tempered virgin the Scriptures paint her; if she throws open the gates of eternal life to all who believe what revelation has disclosed of the duties of love and obedience; if she invites the sinner to penitence, and gives assurance that *all* who turn unto God *shall live;* if she calls upon her votaries to mourn with those who mourn, and to sing and be joyful for the benefits and blessings of creation; if she cheers the sad, consoles the sorrowful, and strengthens the weak; if, while she shows the infirmity of mortal nature, she discloses how it may be made strong; if she can pour balm into the wounded mind; can heal the spiritually lame and blind of their infirmities, can wipe away tears from all faces, yea, can raise from the dead such as will, when called forth, rise again to life; then our God is shown to be that gracious Being Revelation has declared him, a God of justice and mercy; of justice, because 'he is no respecter of persons, but he that feareth him, and worketh righteous-

ness, is accepted with him;' and of mercy, because 'he is not willing that any should perish, but that all should come unto repentance and live.'"

"Gordon, what you say is both true and convincing — this I now find to be agreeable to the whole tenour of Scripture, agreeable to the character of Christ, and not less so to the spirit of the Gospel. It is no longer to be disputed that reason and Revelation go hand in hand, leading the sinner to his Saviour, as he, alone, who can bring him to the throne of God for acceptance. Upon the whole, I am persuaded, as the result of all my reflections, as the genuine dictate of my reason, and as that which has lulled to rest former apprehensions of my mind, now leaving upon it a settled composure to baffle future agitations; that the true line of conduct for belief and practice lies between the two extremes, marked out by the two parties of our Church, in the present day. It is that happy medium which is as far removed from thoughtless levity on the one hand, as from exclusive excellency on the other. Christianity, like its blessed Founder, suspended on the cross, hangs between two thieves, despoiled

by one, of its power and restrictions, and robbed by the other, of its mercy and charity. If the one will drive away that want of reflection, that weakness of mind leading them to seek for trifles illusory and unsubstantial; will cease from making pleasure the constant business, instead of the occasional recreation, of life; will make enjoyment only the auxiliary to the duties of their condition: and if the other will open their views to the reception of all their fellow-creatures as, equally with themselves, objects of his love, who came 'to take away the sins of the *whole* world;' if they will relax from that austerity which the pride of super-excellence induces; will extend their charity beyond the narrow circle in which they move, and by which their minds are bounded; will regard the intentions more, perhaps, than the actions of men; we should then have that Christianity among us which the Gospel promulgates, and the example of the Saviour confirms — we should then have a Church at unity with itself, defying the power and machinations of her enemies to despoil her, saying, 'On this rock are we founded, and against this, the true Church of Christ, hell itself shall not prevail.'"

Dismissing this subject, our conversation took a different turn, and we sounded each other upon the opinion we had respectively formed of Mr. Maundrel, in the excellency of whose character and temper we were both agreed. This led Alworthy to return his gratitude to heaven, that he could safely, and conscientiously, consign the hand of his adopted Eliza to one worthy of her: one, who had given undeniable proofs of affection, and, moreover, had manifested an attachment to the great cause of religion, in a manner that had already endeared him to our hearts.

We now reached the park gates, through which, as we entered, Alworthy proposed branching off from the road the nearest way to the Keeper's Lodge; but I prevailed upon him to go first with me to the Hall. When we reached it, and were about to make enquiries after the family, there seemed an unusual stillness, both without and within the house, and on the countenances of those we encountered there sat something expressive of melancholy. I persuaded Alworthy to dismount, and having given our horses in charge to the groom, I asked the old butler, as he conducted us to the dining-room,

if all were well? The venerable man turned around, without speaking a word, and burst into tears; indeed, a tear dimmed the eyes of all we saw and met. It was evident that some accident had suddenly happened, and we waited in painful suspense, for some one to come to us, fearful, as we were, of asking for any individual of the family, lest the object of our enquiries should prove the one to whom the misfortune had occurred: at length Harrington made his appearance.

"It seems," said he, "that no one has communicated to you the distress that has seized upon us in consequence of an attack upon the health of my uncle, by which he was, at one time, left, to all appearance, quite dead; and in this state continued from yesterday morning until within the last hour. He had complained of extreme lassitude, but no pain, the previous evening. He awoke, however, in the morning, and took a slight breakfast in his bed, after which he again fell asleep; and as this continued hour after hour without intermission, our surprise was at length excited; and upon examination we found his pulse low and languid, and becoming more so every minute, until it was

hardly perceptible. Our medical attendant, who was sent for from the moment of discovering this, applied repeated and various means to arouse him from his stupor, but all in vain; and from that time till this morning he lay as if divested of existence, without any signs of life; but, a few hours ago, respiration returned, accompanied by the beating of his pulse, progressively becoming stronger until he perfectly revived, and he now expresses himself as having been in a deep sleep, apparently unconscious of its length. When they brought me word that you were both here, he raised himself in his bed, and begged to see you with unusual earnestness; and as it seems his mind is fixed upon this interview, I have left him under the care of my sister to make these circumstances known, and to request your accompanying me to his chamber."

Upon our entering the room, he motioned us to take chairs and draw near his bed; then ordering his head to be raised by an additional pillow, lay for some time without moving, with his eyes cast upwards, as if, in meditation, he were collecting his wandering thoughts. The scene was truly interesting. Over him hung

his lovely niece, casting an eye of pitiful attention upon his venerable, placid countenance, and ministering to his necessities; while her own face expressed the mingled fears and hopes that agitated her bosom. In an easy chair, beside the fire, sat Mrs. Burke, whose calm, dignified, and complacent manner, bespoke more the hope of her husband's approach to immortality, than the apprehension of any mortal danger; while, beside her, stood Harrington, watching the countenances of both by turns, and giving, by his solicitude, an earnest of what he dreaded, and what he felt. After a solemn pause, the old gentleman, first pressing the hand of his niece, and wiping away a tear that stood alone hanging on his eye, broke silence:—

"I perceive," said he, "that I have seen a vision, for I thought I had gone through the scene of death, and that I had already left my blessing upon my kindred; but as I seem restored, only, as it were, to relate what I have experienced, and understanding, my good friends, (for such you are,) that you were in the house, I have sent for you to hear what little I have to say, that after my departure you may all lay my words to your hearts. I pretend not to divulge

any thing to which I would presume to put the stamp of a divine revelation, but I aim to impress you with what hangs upon my mind, as an illumination of that spirit which sometimes hovers over a dying man.

"I thought, after having yielded up my spirit, it had departed to a region where there seemed nothing but an universal, calm-existing peace, although it was peopled with spirits infinite in number. Here was a holy community without distinction;—Patriarchs, Prophets, Apostles, Martyrs, and just spirits, mingled in one society, all calm, all serene, all placid. There was nothing of sorrow, nothing of joy. Though all seemed as constituting only one assembly, yet each had peculiar and separate reflections; all were filled with hope, all with holy fear, but none either with distrust or alarm. I recognised the spirits of former friends and relatives, and perceived, too, in some measure, what was passing in the world beneath, where every thing that contributed to exalt the virtues of those we had left in the tabernacle of the body, gave us an increase of pleasure; while if any thing tended to substitute vice for virtue, the event created no uneasiness, for we knew it not,—we saw and

experienced only what was good; of what was evil we had no knowledge. Our rest and calmness might be increased, but could not be diminished; it was increased by the expectation that those whom we beheld pursuing, religiously, the paths of life, were soon to be added to our society; but our individual happiness became greater, if the virtue that flourished among mankind, was the consequence of our former good example and labours; for then our hopes promised still greater acquisitions of glory in the eternity to come.

" I began to think that evil had forsaken the world, and the happy time was arrived, when every people, language, and nation, had come to the knowledge of the truth, and, putting away all former conceptions and passions, that they now worshipped the same God, formed into one flock, gathered under the divine Shepherd. Expressing the comfort I derived from this reflection to that beloved disciple of our Lord, St. John, that complacent Saint led me to the remote and dark confines of the region we inhabited, and, bringing me to the verge of a precipice, showed me a wide yawning cleft, that seemed rent in the midst of the universe

itself. 'Here,' said that placid Saint, 'here is the great gulf of which our heavenly Master spoke: were any spirit to attempt to cross it, it would be lost in the unfathomable depth, sinking into the chaos, over which there hangs no æther to support even a disembodied shade. Still thou may'st behold, although imperfectly, the innumerable spirits that throng that dismal region; they, like ourselves, see in part what is passing in the world, but they view the reverse of what is beheld by us; — of goodness they know nothing, for evil alone is discernible to their sight. Whatever is practised there contrary to the precepts and commands of our great God, fails not to create alarm. In whatever way their execrable acts or counsel have tended to make others followers of their example, fills them with still greater dread; so that while we only recognise that which constitutes our ease and satisfaction here, and gives us happiness from our hopes of futurity, they collect from their view only what tends to create misery, attended with multiplied apprehensions from what is about to come. It is as impossible for us on this side to grieve or to be sad, as it is for those on the other to be joyful

— such is our present relative condition. — God is ever just, though his mercy is over all his works. — God is love, and by love we have been saved !'

" Hardly had he spoken, when a peal of the Archangel's trumpet sounded ! The whole universe, after a deep and awful pause, re-echoed the long continued blast ! Then it was that the mountains tottered, and the valleys quaked, the forests were thrown down, the sea was convulsed, the stars fell from their courses, and the powers of heaven were shaken ! In a moment the creative spirit of God hovered over the earth, and the scattered particles of dust, of which our mortal bodies had been formed, were collected from the four winds, recalled from all the varieties of bodies in nature, earth, water, plants, animals, or even different men, through which they had passed, and, brought back in an instant of time, were all restored ; and all that were ever made from the beginning of the world were raised, and their several spirits again united, and the whole family of Adam were contemporaneously living, now about to ascend to the heavenly court, the place of judgment. But as we were thither proceeding, borne upon

the clouds, our mortal bodies became spiritualized, corruption put on incorruption, mortality was clad in immortality, and we entered the courts of heaven, to receive reward according to what we had done in the body; and then it was, that each found himself to be in mental purity or vice, just as when he had yielded up the breath of life. Nothing in the interval had aggravated or lessened the pollutions of mortal sin, although the effect of it, which had been more discernible to the spirit in Hades, had increased the fear of punishment, hanging upon the issue of this awful day: neither had any thing tended, from the hour of mortal dissolution, to make better the deeds of virtue done in the body, although the spirit, in its intermediate state, had beheld the beneficial influence of such acts upon its earthly successors, and had thereby increased the hope, that the reward of this day might be the greater.

"No sooner had we entered into this middle region between Hades and the highest heaven, than the powers of our sight became immeasurably enlarged and strengthened; the corporeal film was removed from the eye; we no longer saw as through a glass darkly, but we took into

our ken infinity itself; and objects, however distant, were made distinct and naked to our view; while we were enabled to comprehend the light, intense as the glare and splendour of it was, though in comparison with it, the unclouded brightness of the mid-day sun was but as darkness. There was no concealment from numbers, but all were distinctly known and seen by all, and by themselves. Each stood recognised for what he had done on earth; and while sorrow filled many of the breasts of successive generations, compunction, remorse, astonishment, and despair filled the souls of myriads of others. Again the trumpet of God sounded, and the voice of the Archangel, leading the innumerable army of spirits, was heard; and Christ rising from the right hand of the Father in the highest heavens, came down, accompanied by a countless retinue of the heavenly host, arrayed in all his glory! To him was every countenance turned, and no eye lighted upon his awful, dazzling form, spiritualized, refined, and empowered as it was, but twinkled less from the blaze of his transcendent glory, than from terror of his judgment. When the trumpet had ceased, and the

Judge of the world in his tremendous majesty was seated, with the Cherubim and Seraphim and all the armies of God surrounding his judgment-seat, a deep, appalling silence ensued; and the breast of every one of the sons and daughters of men suggested these sad reflections: — Alas! none can resist a Judge that is almighty; none can evade the scrutiny of him that is omniscient; none can hope for pity from him that is inflexible; none can look for favour from one that is righteous and impartial! — How many were there then, who, having confided in the attribute of mercy, saw, aye, and they saw too late, that the day of judgment was a day of vengeance and not of pity; and a contagious fear pervaded the assembled multitudes. Each individual ascended the conspicuous bar of this dread tribunal, when not one was there that saw not distinctly every feature of the countenance, and heard every word that was uttered. The recording angel stood as the accuser with the book of life opened; — not a thought, though only like the passing meteor, that had come over the breast, but was noted down, and nothing was there written, that was not then openly disclosed.

" Both the innocent and guilty underwent the same severe scrutiny, when every word or act, uttered or done in private, was revealed; every imagination of the heart was brought to light; every notorious or secret deed of good or evil was made manifest: and when sentence of dismissal to the right hand or to the left was given, none were less joyful among the justified, than they who were thus pronounced to be saved; while of those excluded from salvation, none admitted the justness of the sentence passed upon them, more than they on whom it fell. But of all who were most confused, were they who excused their sins through ignorance, an ignorance which was wilful, and which they had both the power and means of removing. They pleaded want of knowing the divine commands, when it was made manifest that they had avoided every opportunity of hearing the word of God, or of making themselves acquainted with it; that they had rejected all the entreaties of religion, and despised the example of the good and virtuous upon earth. The worldly sinner pleaded, but he pleaded in vain, that the affairs and concerns of life left him no time to attend upon private, much less upon public,

worship: but the plea was a plea of aggravation of his offence, when he was reminded that the only business of his transient life was to make preparation for another. Many that were considered as religious upon earth were seen to be mere disputers of doctrines, and though, in most cases, the zealous supporters of true, correct religious tenets, yet for want of the practical deeds of righteousness to prop up their belief, their doom was declared greater in proportion to the light against which they had thus erred. Most of all were they reprobated, who, laying claim to a burning ardour for religion, had withheld pity and love, kindness and conciliation, from those who differed with them. It was love, indeed, that exalted the righteous above every other consideration, for love was the fulfilment of every commandment. The heathen world was judged according to the law of nature, which, indeed, was the law of God; whatever they had done that had been dictated by purity of conscience, was imputed to them for good; and for whatever they had effected in the face of this inward monitor and guide, they stood condemned. Among Christians, they all were saved, who, solely trusting to the merits

of a Redeemer's sacrifice of atonement, had worshipped God, and followed every precept of the Gospel according to the light within them, according to their ability and power, and according to the real, true, and actual dictates of their conscience, however they varied in discipline or in the interpretation of doctrines from each other. At length the whole world, yea every individual, sensible soul that had sprung from Adam, was judged. This awful day carried with it so much of interest, such intensity of reflection, such profound contemplations that time passed with a rapidity that could not be measured; it was a day, not like an earthly day, for there were no changes to mark its progress; it was the day of the Lord devoted to one great, uniform, and general object, — the judgment of the whole world, in the process of which it commenced, it continued, and it closed. The division between those that were judged was completed: and now were seen all the innocent standing on the right hand, and the guilty on the left, of the seat of judgment. Of the former, alas! the number was indeed small, very small, in comparison with the latter! Of the saved, nearest the throne were collected

the infinite multitude of infants who alone were exempt from this trial; they had done no guile, they were innocent on earth, and, therefore, spotless above; for it had been declared that the kingdom of heaven was constituted of such as these. Next to them stood the few righteous of the old world, and after them Abraham, Isaac, and Jacob, the Patriarchs, Prophets, the Apostles, the whole entire and glorious army of Martyrs, and all that had worked the obedience of faith, and the labour of love, to the end of the world. On the left hand were placed all the wicked, confounded, amazed, trembling, and dismayed! The righteous Judge next appeared rising from his judgment-seat, and, turning to his right hand, in words inconceivably consolatory, said, 'These are the good and righteous servants of God, who, entrusted with various talents, have each respectively turned them to advantage: corrupt and degenerate by nature, they have, by their faith in me, and obedience to my word, obtained ransom of their sins. Through the satisfaction of my atonement; through my grace given freely to their continued and earnest supplications they here stand: for whatever they have been deficient, my righteousness is now to be

imputed to them, and thus their weakness is made perfect by my strength. They have shown, amidst all the defects and frailty of their nature, that my grace was sufficient for them. They have manifested by their lives and conduct that the temperance I enjoined, the self-denial I enforced, were severities great and painful, but not impossible for them to acquiesce in. They have shown that honest and faithful souls might perform every thing required of them; that if the laws of God were beset with difficulties, they were difficulties that yielded to perseverance in virtue. Here are the poor exalted, because they have retained their integrity amidst the scorns and contempt of the wicked. Here are those of the wealthy who have applied their riches to the purposes for which they were given. Here are the pious, the humble, the meek, the contented, the single-hearted, the honest, the laborious, the oppressed, and all that have suffered for my sake wrongfully. Here are the faithful who have borne my cross and despised the shame of it; to some of them it has been heavy and grievous, to others it has been easy and light; but both have supported it with patience and cheerful-

ness, and in proportion to their deeds shall eternal glory be given them. Enter, therefore, ye blessed, into the joy of your Lord!' Then turning slowly and majestically towards the left, he thus addressed, in appalling words, the wicked:

"'Sinful, wretched, accursed souls! ye now look on him whom ye yourselves have pierced, for ye have crucified me afresh, and have all put me to open shame. The death of ignominy and acute anguish I suffered on earth, might have brought all of you to salvation; my atonement was made for you, and for all the world; but ye despised it, and made it of none effect, so that ye are severally guilty of destroying me; and are as if ye had been my betrayers and murderers. Ye have been the enemies of my spiritual kingdom, having disgraced my religion, profaned my laws, and dishonoured my person. By the contagion of your evil counsel, ye have deceived others, and rendered your own state still more hopeless. Ye have been judged by your own words, and by your own words ye are condemned. Ye have destroyed souls for which I have died. Ye have undone that grace which I have purchased with

sorrows superhuman, with pains and with blood. Had it not been for the worst among you, others might have been saved. That soul now to be doomed to the lesser torments of hell, had it not been for the perpetual temptations of him, on whom he now looks with hatred, might have been eternally happy: and yonder soul, clothed with shame, might have shone in glory, had it not been a partaker with evil counsellors.* Souls have thus been lost by the wicked machinations of others, and justice, while it dooms one to an eternal, mitigated punishment, consigns the other to everlasting, fiercer, and more aggravated tortures. And ye, who, unblest by the light of Revelation, had another light within you which ye yet perversely put out, that ye might commit deeds of darkness, shall receive the doom, which, because it was distant, ye thought might never reach you:—but, know, the word of God cannot fail:—away with you, ye transgressors! Go to the place of punishment with the spiritual enemies of

* It will be seen in this and in one or two other instances that an eye has been turned to that celebrated sermon of Jeremy Taylor,—"Christ's Advent to Judgment."

heaven! Henceforth ye shall see my face no more for ever!'—Scarcely had the Judge spoken when a cloud shut him from their sight. Then, alas! they began to cry out and upbraid themselves and each other. Here a crowd of accursed souls were roaring, blaspheming, and cursing others who had been the cause of their ruin. Nought was heard among them but confusion, amid such taunts as these:—'Thy lust betrayed and rifled my weak and unguarded innocence.—Thy example taught me deliberately to prevaricate, to lie, and perjure.—Thy society brought me into the practice of intemperance.—By thee was I taught contempt for religion.'—At length they fell suddenly headlong into the dark and dread abyss, the jaws of which opened into the dismal regions of unutterable woe, from which nothing but groans and cries of anguish rose. That on which they had so lately stood closed over them, and their name, their sufferings, and their crimes, were forgotten for ever! Again the trumpet, (it was the trumpet of joy and gladness,) sounded; and the face of the Judge Divine was changed; yea, the inflexible, awful countenance was changed to one of happiness, of love, of greater, more animated, more illus-

trious, radiant, resplendent glory. All the blessed were now marshalled by heavenly leaders, and the Redeemer, all perfect, followed by the Cherubim and Seraphim, Archangels and Angels, and all the elected saints of God, led the way up to the heaven of heavens above; where the spiritual eye, again strengthened for still brighter visions, beheld the unspotted glory of the Almighty Father; when all falling prostrate before the ineffable majesty, all spirits, and all things created were submitted unto him. The Redeemer of man arose, and addressing the God omnipotent—'These, O Father, are they whom thou hast given me; they are mine and thine—all things are now finally completed, and thy word is established; and now I, as Messiah, submit myself with all the redeemed to thee;—we are all subject unto thee, and the consummation of all things is come!'—At that instant Messiah, the Saviour, the Redeemer disappeared;—the trumpets now sounded, and the voices of the whole united, infinite, heavenly Host shouted—'Glory to God in the highest! The God, the great God, is now All in All!'

"The whole unfathomable, boundless, interminable heavens, were opened to all the assem-

bled multitudes. We became as Gods! We ranged in companies over the infinite expanse, and each had assigned to him that which was to constitute his employment, and his highest happiness. They who had done and endured most on earth, and were the greatest saints of heaven, were inhabited by a greater portion, of the Almighty's spirit; and the least portion of that spirit brought with it a happiness and joy, an excellence and a glory, astonishing, unutterable, inconceivable, such as without faculties infinite in extent, spiritualized, and divine, it cannot enter into the heart of man to conceive. The time passed on earth, the probation for this blissful state was no longer remembered; it was as an imperceptible drop in the ocean of eternity; it bore a proportion infinitely less, for nothing could be too small to represent it; and yet for this least inconceivable pulsation of time, an eternity of bliss in the highest heavens with the saints, with the Angels and Archangels, with the God omnipotent, was the mighty, the prodigious reward; a reward conferred on corruptible dust and ashes, through the love of a divine, but crucified, Saviour. Oh God! mar-

vellous are thy works! Thy thoughts are very deep! Who can find out God to perfection?

"My friends, I have recalled the events, and unfolded all those circumstances that can be rendered intelligible; more, I cannot, I may not disclose, and more, if I did, you could not comprehend. But if such true and assured happiness be the reward held out to you by your religion, and that it is, none who believe in Revelation can deny, what is there here worthy of the least consideration, comparable with that glory which shall hereafter be revealed in you? Nothing! Nothing! And if the Saviour could assure the Jews that what Moses and the Prophets had written was sufficient to secure such blessings to them; we know from an authority no less indisputable, than the Book of Revelation, the volume of the Scriptures, contains all that is requisite to make us partakers of the highest glory. If, therefore, you are wise, you will lay hold on these things; and may the Lord God Almighty incline your minds to retain a saving faith, and your hearts to practice those deeds of love that belong to it. Amen! Amen!"

This was spoken with a strength and sweet-

ness of voice supernatural, and with an air of deep humility, fear, devotion, and triumph; and, as he pronounced and repeated the last words, the spirit left his mortal frame for ever!

This was an awful event; it was most imposing, but it was one which terminated not in sorrow. There was not one of us, who, with the same heavenly feelings, and with the same consciousness of having obeyed the will of God on earth, that would not gladly have exchanged our situation with that of the good, the venerable, the pious, the transported man; and there was not one that left a tear upon his couch, or that could desire to recall him from the expectation of those hopes of arriving at glory which had animated him to the last; not one that could wish to draw him from happiness above, to a longer participation of mortal misery below. Nor did any leave that room without a rooted impression on the mind, that the dream, however visionary it might have been, was one that must fully be realized hereafter: that it was one which rose from that kind of inspiration with which the good are not unfrequently blessed at their last hour; and that the excellent old man had uttered it as a solemn admonition

to the world through those who heard it. We left him, indeed, cold and motionless, but with a heavenly serenity of countenance, indicating, that though the spirit of life had departed, the conviction was left of its having winged its flight to those regions of peace and rest, where, till the great day of the Lord, filled with hope, it awaited the glory that seems prematurely to have been revealed to it.

I remained with Harrington the rest of the day, when we were, from time to time, visited by his sister at such intervals as she could leave attendance upon her aunt, who, upon the death of Mr. Burke, was taken to an adjoining chamber, and there had lain for several hours without having uttered a single word, preserving a calmness and placid serenity of countenance, that marked not only a perfect acquiescence in the dispensation of Providence, in the removal of her husband from mortality, but showed the disposition of her soul to depart to the same place, whither he had now gone before. In the course of the evening, when the good old lady had at length fallen asleep, from the exertion of extraordinary reflection, her niece came down again to us, and gave her brother and

myself an account of the state in which her aunt continued. " Frederick," said she, " we have scarcely exchanged a word since the event occurred, so desirous has she appeared of being left entirely to her own contemplations. At one time, I ventured to break in upon her thoughts, by attempting to give her all the consolation I could draw from the death and removal of so excellent a man as our dear uncle; but she told me, she did not require to be reminded of his virtues, nor did she wish for any solace of mind now, after all that could be dear to her on earth was gone. Upon another occasion, she overheard me giving directions that the door of the room in which the body lies, might not be audibly opened, lest it might discomfort her; but she called me to her bed-side, and told me to entertain no fears of disturbing her by such considerations, for, ' look,' said she, ' look, Harriet,' (pointing to my large time-piece, or rather to the case of it, for the works of it are sent to be repaired,) ' that is strikingly emblematical of the dead body of your late dear uncle; that empty case, stripped of its machinery and works, is not only useless, but unseemly, and of itself is of no value whatever: let Frederick,

therefore, do what he pleases with the clay, my only concern is for the spirit that is fled, which I hope soon to meet again.'"

Towards the close of the evening, when Miss Harrington came to bring us the last account of her charge, previously to retiring herself to rest, I expressed my concern, that I was compelled now, by uncontrollable events, to leave them at an early hour on the following morning. Had there been time to have made arrangements for the duty of my church, I should instantly have determined upon prolonging, under such circumstances, my visit to them; but it was too late to look out for some friendly assistance; and, indeed, I knew not of any one resident in town, to whom I could have applied, so that I had no alternative left; I expressed, therefore, the unfeigned wish, that when we met again, it might be when sorrow was far removed from their minds, and heaviness from their hearts.

I now retired to my chamber, and gave way to the reflections that crowded upon me. I pondered upon what had passed between Alworthy and myself by the way. I laid to my heart all that the dying man had so awfully uttered, and I riveted every part of his illumin-

ated vision so firmly on my senses, that no time will ever efface it. Bending in humble adoration to the God of heaven, I prayed that we might all submit with humility and patience to every dispensation of his providence; that he would be pleased to sanctify his visitation to this family, that grace and mercy might more abundantly flow upon it; that the sense of the loss experienced by those around me might make them cleave more stedfastly to their God; that the remembrance of the virtues of the deceased might make them anxious to follow his example; and that the hope we had of his being blessed might cause us all to press with more earnestness towards the mark, for the prize of our high calling in Christ Jesus—and I laid myself down to rest.

On the morning, without causing much disturbance to the family, I arose at an early hour, and found breakfast provided for me; and just as I was about to enter the carriage, which drew up to take me to the point where I was to fall in with the mail-coach upon the road, Harrington and his sister appeared to bid me farewell.

Nearly two years have expired since this visit to my friends in the country was paid, in the course of which many things of interest have happened. Mrs. Burke survived her husband only a few weeks, the acceptance of a prayer she had importuned Heaven to grant. Her death was shortly followed by that of the venerable clergyman of the parish, Mr. Goodenough, in consequence of which, Harrington, who succeeded to all the property of his uncle, with the exception of the fortune left to his sister, presented me to the living of Broome, the beautiful parsonage of which stands upon the borders of the Park; and here Harriet Harrington, now the beloved wife of my bosom, and I are settled; while the Hall acknowledges the late Julia Alworthy as its mistress. The Maundrels have, for several months, been *domiciled* in India, in the perfect enjoyment of health and happiness, attended by Mr. Peter Moorabadab and his spouse. Alworthy is in the same state of serenity and cheerfulness as I, then, left him, and now enjoys himself wonderfully, in frequently riding over to us, passing, with his wife, as much time between us as his engagements will permit; while Louisa

declares herself too happy in the possession of three different neighbouring homes, to desire a fourth, although her friends shrewdly suspect she is at no great distance from it.

Alworthy and I frequently exchange our duties, confiding, as we mutually do, in the similarity of our religious views and sentiments, preaching the same doctrines with the same earnestness, and illustrating them by the same tenour of conduct and example.

THE END.

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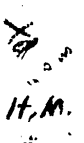
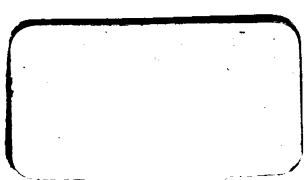
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